



THE PRACTICE OF PIETIE

	<p>THE PRACTICE OF PIETIE Directing a Christian how to walk that he may please God Amplified by the author The last and most improved Edition Which everyone is invited To own back this promise No. 1.</p>	
<p>REDUCE THE TIME Of 5.</p>		<p>WAXEN And 10.</p>



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T O T H E
devout
R E A D E R.

I Had not purposed to enlarge the
last Edition, save that the *importunities*
of many *devoutly* disposed, prevailed
with mee, to *adde* some points and to
amplifie others. To satisfie whose
Godly requests, I have done my
best *endeavour*: and withal *finished* all
that I intend in this argument. If
thou shalt hereby reape any more
profit, give God the more *praise*: and
remember him in thy *prayers*, who
hath vowed both his *life* and his *labours*,
to further *thy salvation* as his
owne. Farewel in the Lord *Iesus*.

To the high and mighty
 P R I N C E
 C H A R L E S,
 Prince of Wales.

CH R I S T I E S V S ; the
 P R I N C E of Princes, *blesse*
your Highnes with length
of dayes; and an increase of all Gra-
ces; which may make you truly pro-
sperous in this life, & eternally hap-
py in that which is to come.

Jonathan *shot three Arrowes*, to
 drive David further of from Sauls
 furie : and *this is the third Epistle*
vvhich I have written, to draw your
Highnesse neerer to Gods favour,
by directing your heart to begin (like
*Iosiah) in your * youth, to seeke*
after the God of David; (and of
Iacob) your Father. Not but that I
know, that your Highnesse doth this
without mine admonition; but because I
† vvould with the Apostle, have you
*to * abound in every Grace, in*
Faith and knowledge, and in all
diligence, and in your love to
Gods service and true Religion.

1 Tim.
 6, 15.
 Apoc.
 22, 13.

1 Sam.
 20, 20.

* 2.
 Chron.
 34, 3.
 † Qui
 monet
 ut fa-
 cias,
 quod
 iam
 facis,
 ipse
 mo-
 dendo
 Laudat
 & hor-
 tatur
 com-
 probat
 acta
 sua.
 2 Cor.
 1, 7.

THE EPISTLE

Never was there more neede of plaine and unfained Admonitions: for the Comicke, in that saying, seemes but to have prophcyed of our times, *Obsequium amicos, veritas odium parit.* And no marvell, seeing that vvee are false into the dregs of Time, vvhich being the last, must needs bee the worst dayes. And how can there bee worse, seeing Vanitie knowes not how to bee vainer, nor Wickednesse how to bee more wicked? and vvhereas heretofore those have bene counted most holy, vvhose have shewed themselves most zealous in their Religion; they are now reputed most discreet, vvhose can make the least profession of their Faith. And that these are the last dayes, appeares evidently; because the Securi- tie of mens eternall state hath so overwhelmed (as CHRIST foretold it should) all sorts: that most vvhose now live, are become lovers of pleasures, more then lovers of GOD: And of those vvhose pretend to love GOD, O GOD! vvhose sanctified heart can but bleed, to behold how seldome they come to Prayers?

how

Math.
25.1.
Ec.
3 Tim.
2, 4.

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how irreverently they heare Gods Word ? what strangers they are at the Lords Table ? what assiduous spectators they are at Stage-playes ? where (beeing Christians) they can sport themselves, to heare the Vassals of the * divell scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their bibbing houses. So that hee who would novv adayes seeke in most Christians for the power, shall scarce almost finde the very shew of godlinesse. Never vvas there more sinning, never lesse remorse for sinne. Never was the Iudge neerer to come, never vvas there so little preparation for his Comming. And if the Bridegroome should now come, how many (vwho thinke themselves vvise enough, and full of all knowledge) vvould bee found foolish Virgins, without one Drop of the Oyle of saving Faith in their lampes ? For the greatest wisdom of most men

* Exempla
plura
accidit
mulie-
ris, Do-
mino
teste,
qua
thea-
trum
adiit,
& inde
cum
Damo-
nio re-
diit:
Itaque
in exor-
cismo
cum o-
nerare-
tur im-
pura-
das
spiritus,
quod
ausus
est fi-
delem
aggre-
di: con-
stant
& in-
pissime
quidem
(impis)
fuit, in
mea
eum
inveni.
Tert.

de spect. lib. c. 26. Therefore Tertullian, in cap. 6. calls the Stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum*, Lam. 3, 9. Apoc. 21, 20. 2 Matth. 27, 8.

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in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good booke haps into their hands; or some good motion commeth into their heads, vvhereby they are put in minde to consider the uncertaintie of this life present; or howv weake assurance they have of eternall life, if this vv ere ended: and howv they have some secreet sinnes, for vv hich they must needs repent here, or bee punished for them in Hell hereafter. Security then foorthvvith vv hispers the Hypocrite in the Eare, that though it bee fit to thinke of these things, yet, It is not yet time; And that hee is yet young enough (though hee can not but know, that many millions as young as himselfe are already in Hell, for vv ant of timely repentance.) Presumption vvarranteth him in the other Eare, that hee may have time hereafter, at his leisure to repent: and that howsoever others dye, yet hee is farre enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and

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to increase his wealth and great-
ness. And herenpon (like Salo-
mons sluggard) hee yeelds himselfe
to a little more sleepe, a little
more slumber, a little more fol-
ding of the hands to sleepe in his
former sinnes: till at last, Despaire
(Securities ugly Handmaide) comes
in unlooked for, and shewes him his
Houreglasse, dolefully telling him, that
his time is past: and that nothing
now remaines, but to dye, and bee
damned. Let not this seeme strange
to any, for too many have found it too
true, and more, without more grace,
are like to bee thus soothed to their
end: and in the end nared to their
endlesse perdition.

In my desire therefore of the com-
mon saluation, but especially of your
Highnesse everlasting welfare, I
have endeavoured to extract (out of the
Chaos of endlesse controversies)
the old Practice of true Piety,
vvhich flourished before these Contro-
versies were hatched: vvhich my poore
Labours (in a short while) commeth
now forth againe the 31. time, in-
der the gracious protection of your

Inde
v. 3.

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Highnesse favour, and by their entertainment seeme not to bee altogether unwelcome to the Church of Christ. If to bee pious, hath in all ages beene held the truest honour, how much more honourable is it, in so impious an age, to bee the true Patrone and Patterne of Pietie? Pietie made David, Salomon, Iehosaphat, Ezechias, Iosias, Zerubabel, Constantine, Theodosius, Edward the sixt, Queene Elizabeth, Prince Henry, and other religious Princes, to bee so honoured; that their names (since their deaths) smell in the Church of God like a precious Oyntment, and their remembrance is sweete as Honey in all mowthes, and as Musicke at a Banquet of Wine; vvhhen as the lippes of others, vvho have beene godlesse and irreligious Princes, doe rot and stinke in the memorie of Gods people. And vvhat honour is it for great men to have great titles on earth; vvhen God accounts their Names unworthy to bee written ^a in his booke of life in Heaven?

It is Piety that embalmes a Prince

Eccles.
7, 2.
Eccles.
4, 21.

a Luc.
10, 20.
Apoc.
17, 8.

DEDICATORIE.

ce his good name, and makes his face
to shine before men, and glorifies
his soule among Angels. For as
Moses his face, by often talking
with God, shined in the eyes of the
people; so by frequent praying (which
is our talking with God) & hearing
the Word, (vvhich is Gods speak-
ing unto us) wee shall be changed
from glory to glory, by the Spirit
of the Lord, to the Image of the
Lord. And seeing this life is uncer-
taine to all, especially to Princes:
What argument is more fit, both for
Princes, and People to studie, then
that vvhich teacheth sinfull man to
deny himselfe by mortifying his cor-
ruption: that hee may enjoy Christ,
the Author of our salvation: To re-
nounce these false and momenta-
ny pleasures of the vworld, that he may
attaine to the true and eternall joyes
of Heaven: and to make them truely
honourable before God in Piety,
vvhich are now onely honourable
before men in vanity? What char-
ges soever wee spend in earthly vani-
ties, for the most part, they either dye
before us, or wee shortly dye after

Exod.
31.29,
30.

2 Cor. 3
18.

ylbo

A s

them:

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Math.
26, 13.

* 1.
Tim. 4,
8.

† Prin-
cipibus
ad sa-
lutem
sola
satis
vera
est pie-
tas,
absque
illa
vero
nihil
est vel
exerci-
tus vel
impe-
ratoris
forti-
tudo
vel ap-
paratus
reli-
quus.
Zoram.
Eccles.
bist.
lib. 9.
cap. 1.

them: but what wee spend like Mary
in the Practice of Piety, shall re-
maine our true memoriall for ever.
For * Piety hath the promise of
this life, and of that which shall
never end. But † without Piety there
is no internall comfort to bee found
in Conscience, nor externall peace
to bee looked for in the world, nor any
eternall happines to bee hoped for in
Heaven. Howv can Pietie but pro-
mise to her selfe a zealous Patrone
of your Highnesse, being the sole
Son and Heire of so gracious and
great a Monarch: who is not onely
the Defender of the Faith by Title;
but also a defender of the Faith in
truth: as the Christian World hath
taken notice by his learned confuting
of Bellarmines over-spreading Here-
sies; and his suppressing in the Blade
of Vorstinus Athean blasphemies?
And howv easie is it for your High-
nesse to equall (if not to exceed) all
that vvent before you, in Grace and
Greatnesse; if you doe but set your
heart to seeke, and to serve God;
considering howv religiously your
Highnesse hath beene educated by

godly

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godly and vertuous Governours
and Tutors: as also that you live in such
a time, vvherein Gods providence
and the Kings religious care have
placed over this Church (to the un-
speakeable comfort thereof) another ve-
nerable * Iehojada, that doth good
in our Israel both towards God
and towards his House: of vvhom
your Highnesse at all times, in all
doubts, may learne the sinceritie of
Religion, for the Salvation of your
inward Soule: and the wisest coun-
sell for the direction of your outward
state. And to excite you the rather,
to the zealous Practice of divine Pie-
ty; often suppose vwith your selfe,
that your Highnesse heares your re-
ligious Father Iames, speaking unto
you, as sometimes holy David spake
to his sonne Salomon: And thou
Charles my Sonne, know thou the
God of thy Father, and serve him
with a perfect heart, and with a
willing mind: for the Lord sear-
cheth all hearts, and understandeth
all the imaginations of the
thoughts; if thou seeke him, hee
will bee found of thee, but if thou

The
honora-
ble Sir
Robert
Cary,
Knight
and the
religious
Lady
Cary
his
wiife
Mr.
Tho-
mas
Mur-
ray, Sir
Iames
Fuller-
ton.

* The
gracious
Arch-
bishop
of Cant.
G. A.
1 Chro.
24, 19.

1 Chro.
28, 9.

for-

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for sake him, hee wil cast thee of
for ever.

To helpe you the better to seeke and
serve this God Almighty, who must
bee your chiefe Protector in life,
and onely Comfort in death:
I heere once againe on my bended
knees offer my old Mite new stampt,
into your Highnesse hands: daily for
your Highnesse offering up unto the
most HIGH, my humblest prayers,
that as you grow in age & stature:
so you may (like your Master Christ)
increase in wisdom and favour
with God and all good man. This
suit will I never cease: In all other
matters I vvill ever rest

Your Highnesse humble Servant,
during life to bee commanded,

LEWES BAYLY.

Ad CAROLVM, Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.*

THE

T H E P R A C T I C E O F P I E T Y,

Directing a Christian how to walke,
that hee may please God.

W Ho ever thou art that lookest into this *Booke*, never undertake to reade it; unlesse thou first *resolvest* to become from thy heart, an unfained *Practitioner* of *Piety*. Yet reade it, and that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

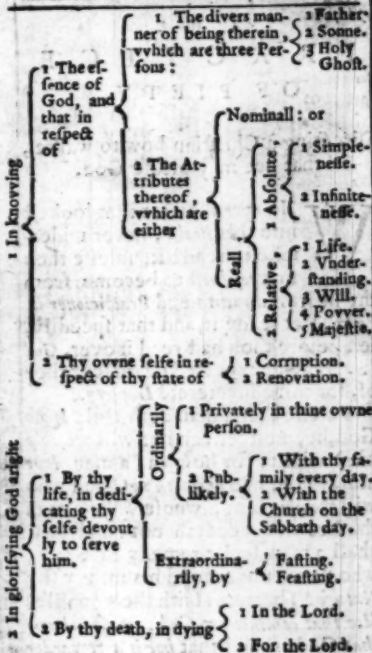
Unlesse that a man doth truly *know* *God*, hee neither can nor will *worship* him aright: for how can a man *love* him, whom hee *knoweth not*? and who will *worship* him, whose *helpe* a man thinkes hee needeth not? and how shall a man seeke remedy by *Grace*, who never understood his misery by *Nature*? Therefore (saith the *Apostle*) *Hee that commeth to God, must beleve that God is, and that hee is a rewarder of them that seeke him.*

b And for as much as there can bee no true *Piety*, without the knowledge

Tum Deum amare liber, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in eo.

bis efficientem, eum in quo vivimus, movemur, sumus, Bucer. in Psa. 117. a Heb. 11, 6. b Danda imprimis opera est, ut Deum norimus quotquot felices esse volumus. Quid noscitis, si se ipsum nescitis?

of



of God; nor any good *practice*, without the *knowledge* of a mans *owne selfe*: wee will therefore lay downe the *knowledge* of Gods *Majestie*, and Mans *Miserie*, as the first & chiefest grounds of the *Practice of Piety*.

A plaine description of the *Essence* and *Attributes* of God, out of the holy *Scripture*, so farre forth as every *Christian* must competently know, and necessarily beleve, that will bee saved.

Although no creature can define what God is, because hee is
 * *incomprehensible*, and † dwelling
 in *inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe
 in his *Word* unto us, so farre as our
 weake capacity can best conceive him.
 Thus:

God is that ^a one ^b spirituall and ^c infinitely ^d perfect ^e Essence, whose being is
^f of himselfe eternally.

In the *Divine Essence*, wee are to consider 2 things: First, the divers manner of being therein: secondly, the *Attributes* thereof.

The divers manner of being therein, are called 8 *Persons*.

A *Person* is a ^b distinct *substance* of the
 whole *Godhead*.

Psa. 147. 1. d Deut. 32. 4. e Exod. 3. 14. f 1 Cor. 13. 6.
 Abar. 17. 25. Rom. 11. 36. g Hebr. 1. 3. h Job. 1. 1. Job. 1.
 31. 37. Job. 14. 16. i Col. 2. 9. Job. 14. 9.

* Psa.
 143. 3.
 † 1 Tim.
 6. 16.
 a Deut.
 4. 37.
 and 32.
 39. and
 6. 4.
 1 Sa. 45
 5. 6. 7.
 8.
 1 Cor. 2
 4.
 Eph. 4.
 5. 6.
 1 Tim.
 2. 5.
 b Job.
 4. 14.
 2 Cor. 3
 17.
 c 1 Ki.
 8. 17.

There

2^a Gen.
1, 26, 3
22, and
11, 7.
Exod.
20, 2.
Hos. 14
7.
Isa. 63,
9, 10.
Zach.
3, 2.
Hag. 2,
5, 6.
1. Ioh.
5, 7.
Mat. 3,
16, 17.
et 28,
19.
Ioh. 14
26.
2 Cor.
13, 13.
b Singu-
gula
sunt in
singula,
& omnia
in singu-
lis, & sin-
gula in
omni-
bus, &
unum
omnia.
Aug.
lib. 6.
de Tril.
cap.
ult.
c Gen.

There are ^a three Divine Persons, the Father, the Sonne, and the Holy Ghost: These three Persons are not three severall substances, but three distinct subsistences, or three divers manner of being of ^b one and the same substance, and Divine Essence. So that a Person in the Godhead, is an individuall understanding, and incommunicable Subsistence, living of it selfe, and not sustained by another.

In the unity of the Godhead, there is a ^c plurality, which is not accidentall, (for God is a most pure act, and admits no accidents:) nor essentiall: (for God is one Essence onely) but * personall.

The persons in this one Essence are but three. In this ^d Mystery there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it selfe, is neither divided nor distinguished. But the three Persons in the Divine Essence are distinguished among themselves three manner of wayes:

1. By their Names. 2. By their Order.
3. By their Actions.

I. By their Names, thus:

THe first Person is named the father, first, in respect of his ^e naturall

1, 6, & 3, 2, & 11, 7. Isa. 6, 8. * Personæ divinitatis distinguuntur personaliter, five *personarum unumquodque*. Q. d. Deus est indivisus, unus in Trinitate, & inconfusus, unus in unitate. Iustin. in *advig.* c Mat. 11, 27. Mat. 3, 17.

Sonne

Sonne *Christ* : secondly, in respect of the *Elect* ; his ^a *adopted* sons, that is , those who being not his sons by *Nature*, are made his *sonnes* by *Grace*.

The second *Person* is named the ^b *Sonne* , because hee is ^c begotten of his ^d *Fathers substance* or *nature* : and hee is called the *Word* : 1. Because the ^e conception of a *Word* in mans mind, is the neereſt thing , that in *some sort* can shadow unto us the manner, how hee is *eternally begotten* of his *Fathers substance*: and in this respect he is also called the *Wisedome of his Father*, *Proverb. 8, 12*. Secondly, because that by ^f *him* , the *Father* hath from the beginning declared his will for our salvation : hence called *λογος* , *quasi λογων*, the *Persons* speaking with, or by the *Father*. Thirdly, because hee is the *chiefe & argument* of all the *Word of God* ; or that *Word* , whereof *God* spake , when hee promised the *blessed Seede* to the *Fathers* , under the old *Testament*.

The *third Person* is named the ^h *holy Ghost* : first, because hee is ⁱ *spirituall* without a body : secondly, because he is *spired*, & as it were breathed from both the ^k *Father* and the *Sonne* , that

λογος aeternum modo ineffabili genuit : Et sicut exterior *λογος* , *λογος* interioris effigies quasi est : ita aeternus ille *λογος* , *υποστατικος* aeterni Patris imago est , & maiestatis character. *Hebr. 1, 3*. f *Ioh. 1, 18*. *Iren. lib. 4, c. 19*. g *Act. 10, 43*. *Heb. 1, 1*. *Luk. 24, 27*. *Ioh. 5, 45*. *Act. 3, 22, 23, 24*. h *Iſa. 63, 10*. i *Cor. 13, 13*. i i *Ioh. 4, 14*. j *Cor. 3, 17*. k *Ioh. 20, 21, 22*. *Gal. 4, 6*. *Ioh. 25, 26*.

a *Iſa. 63, 16*.
Eph. 3.
14, 15.
b *Pro. 30, 4*.
c *Iſa. 2, 7*.
d *Heb. 1, 3*.
Phi. 2, 6.
e *Basil. sup. 7*.
Ioh. 1.
Sicut mens cogitando in se ipsam reflectitur , & *λογος* internum significat : ita mens illa eterna , quae est Deus pater in se ipsam intelligendo reflexa

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is, proceedeth from them both. And hee is called *holy*, both because hee is a *holy* in his owne nature, and also the immediate * *sanctifier* of all Gods Elect people.

2. By their Order, Thus :

THE Persons of the Godhead are either the *Father*, or those which are *of the Father*.

The *Father* is the *c* first person in the glorious *Trinity*, *d* having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth* the *holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of their *personall existence*, have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second Person of the glorious *Trinity*, and the *only begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; having his *e* being of the *Father* alone, and the *whole being* of his *Father*, by an eternall, and incomprehensible generation: and with

a 1 Pet. 1. 17, 16.
* 2 Cor 3. 18.
1 Thes. 5. 23.
1 Pet. 1. 2.
b Origo essentialis in divinis nulla est, origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore sed ordine. Alsted. c Mat. 28. 19.
1 Ioh. 5. 7.
d Ideo dicitur Pater, & υἱός. e Filius Dei ὁ λόγος. quoad essentiam absolutam est quidem à seipso & αὐτεξῆς, sed ratione τῆς οὐσίας ὑποστάσεως. sive esse personalis per æternam generationem à patre existit: ideoque non est αὐτεξῆς. Ioh. 6; 38, 39. Ioh. 5, 19. Mich. 5, 1. Ioh. 1, 1.

the

the Father, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, hee is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the * *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God of GOD*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinity*, * *proceeding* and sent forth, equally from *both* the *Father* and the *Son*, by an *internall & incomprehensible spiration*: For as the *Son* receiveth the whole *divine Essence* by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order bee before the *Sonne* begotten; and the *Father* and *Sonne* before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things: first the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father*, by the *Holy Ghost*; the *holy Ghost* from the *Fa-*

* *Psal.*

2. 7.

Heb. 1.

5.

Aliud est habere Essentiam divinam à seipso & habere essentiam divinam à seipsa existentem: remota enim relatione ad Patrem sola restat Essentia, quæ est à seipsa: hinc alius dicitur principatus, non essentia, The.

Suns. p. 9. 33. a Ioh. 15. 26, and 16. 15. therefore Rom. 8. 9, the Holy Ghost is called the Spirit of Christ. b Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principis.

*ther & the Sonne. Secondly, to distinguish the first & immediate beginning, from which those externall and common actions doe flow. Hence it is, that forasmuch as the Father is the fountaine and originall of the Trinity, the beginning of all externall working: the a Name of God in relation, and the title of Creator in the Creed, are given in a speciall manner to the Father; our Redemption to the Sonne; and our Sanctification to the person of the holy Ghost, as the immediate agents of these actions. And this is also the cause, why the Sonne, as hee is Mediator, referreth all things to the b Father, not to the Holy Ghost; and that the Scripture so often saith, that wee are reconciled * to the Father.*

This divine order of Oeconomy excepted, there is neither first nor last, neither superioritie nor inferioritie among the three persons, but for Nature they are coessentiall, for Dignity coequal, for Time coeternall.

The whole divine essence is in every one of the three Persons; but it was incarnated c onely in the second person of

c Incarnatio Verbi proprie non Patri nec Spiritui Sancto nisi extra iudicium sui divinitatis competit, Damas. 1 de orthod. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate, non susceptione. Aug. ferm. 3. de Tem. Joh. 3, 16. Rom. 8, 12. & 5, 8, 10. Hoc mirum foedus semper mens cogitet, uno hoc, ne dubita, foedere parata salus. Melanct. Vt qui erat in divinitate Dei filius, heret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset aeterna nativitate filius, Aug.

the

the *Word*, and not in the person of the *Father*, or of the *holy Ghost*, for three reasons:

First, that God the *Father* might the rather set forth the greatnesse of his love to *Mankind*; in giving his *first* and *only begotten Sonne*, to bee incarnated, and to suffer death for mans salvation.

Secondly, that hee, who was in his *Divinity* the *Sonne* of God, should bee in his *Humanity* the *Son* of *Man*: lest the name of *Sonne* should passe unto another, who by his eternall nativity was not the *Sonne*.

Thirdly, * because it was meetest, that that person, who is the *substantiall Image* of his eternall *Father*, should restore in us the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*, but the *Godhead*, as it is the *second person*, or *Word*, assumed unto it the *Manhood*, that is, the whole nature of man, body and soule, and all the naturall proprieties and infirmities thereof, sinne excepted.

The *Second Person* tooke not upon him the person of man, but the *Nature* of man. b So that the human nature

dispositionale. b Humananatura est distinctam indidividuam a natura divina, etsi non sit distincta persona, Keck. Syll. Theol. lib. 3. p. 119.

* Conguebat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam. Athan. Heb. 2. 17. 18. Heb. 4. 15. a infirmitates meræ privationis, non privæ viduam

hath no personall *subsistence* of it owne, (for then there should bee two Persons in Christ;) but it subsisteth in the *Word*, the second person. For, as the soule & body make but one Person of *Man*; so the Godhead & Manhood make but one Person of *Christ*.

a The two natures of the Godhead and Manhood are so really united by a Personall union, that as they can never bee separated asunder, so are they not ^b confounded; but remaine still distinguished by their severall & Essentiall proprieties, which they had before they were united. As for example; the *infiniteness* of the *Divine*, is not communicated to the *humane* nature; nor the *finiteness* of the *humane*, to the *divine* nature.

Yet by reason of this personall union, there is such a communion of the proprieties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God ^c purchased the Church with his owne blood: And ^d that hee will judge the World by that Man whom hee hath appointed. Hence also it is, that though the Humanity of Christ bee a created, & therefore a finite and limited nature, & cannot be ^d every where

a Vn-
ri Hy-
postatice
Deum
& hominem
nihil
est
aliud
quam
naturam
humanam
nam
non
habere
propriam
existen-
tiam,
sed
assumptam
esse a
verbo
eterno, ad
ipsam
verbi
sub-
sisten-
tiam.

Bellar. de incarn. lib. 3. c. 3. b Salvis & distinctis manentibus proprietatibus naturæ tam assumptis, quam assumptæ.
c Act. 20, 28. Aſſay, 17, 31. d D. Field of the church, book 3. cap. 35.

pre

present, by actual position, or locall extension, according to his ^e *naturall being*: yet because it hath communicated unto it the *personall Subsistence* of the *Sonne of God*, which is infinite, and without limitation; and is so united with God, that it is no *where severed* from God; the body of Christ, in respect of his ^f *personall being*, may rightly bee said to bee *every where*.

3. The *Actions* by which the three persons bee distinguished.

THe *actions* are of two sorts; either *Externall*, respecting the creatures; & those are after a sort common to *every one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselves, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the *World* peculiarly belonging to God the *Father*: The *redemption* of the *Church* to God the *Sonne*: And the *sanctification* of the *Elect*, to God the *Holy Ghost*. But because the ^b *Father* created, and still governeth the *World* by the *Sonne* in the *Holy Ghost*, therefore these *externall actions* are indifferently, in *Scripture*, oftentimes ascribed to each of

to the *Father*. Creation 1 *Ioh.* 3. and Sanctification 1 *Cor.* 1, 2.
to the *Sonne*. Creation *Psa.* 33, 6. and Redemption *Eph.* 4, 30.
to the *Holy Ghost*. Joyntly all to each 1 *Cor.* 6, 11. *Opera Trinitatis ad extra indivisa, ad intra divisa.*

^e Secundū esse naturale
Christus non est ubiq;
^f Secundū esse personale
Christus est ubiq;.

^g In operibus ad extra tres personarum operantur simul, servato ordine personarum in operando.
h Rom. 11, 36.
i As redemption
Act. 20, 28.
and sanctification.
1 Pet. 12.

these three *Persons*, & therefore called *communicable* and divided *Actions*.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Persons*, are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To bee *begotten*: and that belongeth onely to the *Sonne*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceede* from both: and that belongeth onely to the *Holy Ghost*; who is of the *Father* and the *Sonne*; neither made, created, nor begotten, but *proceeding*.

So that when wee say, that the *Divine* ^a *Effence* is in the *Father* *unbegotten*: in the *Sonne* *begotten*: and in the *Holy Ghost* *proceeding*: wee make not three *Effences*, but onely shew the divers manners of *subsisting*, by which the *same* most simple, *eternall*, and *unbegotten* *Effence* *subsisteth* in each *Person*: namely, that it is not in the *Father* by *generation*: that it is in the *Sonne* *communicated* from the *Father*, by *generation*: and in the *Holy Ghost*, *communicated* from both the *Father* and the *Sonne* by *proceeding*.

These are incommunicable *Actions*, and doe make, not an *essentiall*, *accidentall*, or *rationall*, hut a *reall* distin-

a Personae
nomen
non est
aliquid
ab es-
sentiali
abstractum
ac se-
paratum.
Fajus
The.
disp. 2.
Persona est
ipsa es-
sentiali
divina,
contra-
cta ad
certum
& pecu-
liarem
subsistendi
modum.
Zan-
chius.
Per-
sona
gignit,
& gi-
gnitur.
Essen-
tiales
nec
gignit,
nec gignitur,
sed communicatur, *Alfred.*

ction

tion betwixt the three *Persons*. So that hee who is the *Father* in the *Trinity*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: Hee who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *Essence* common to ^a all three. As therefore wee beleeeve, that the *Father is God*, the *Son is God*, and the *Holy Ghost is God*: so wee likewise beleeeve, that *God is the Father*, *God is the Sonne*, and *God is the Holy Ghost*. But by reason of this *reall distinction*, the person of the one is not, nor never can bee the *Person* of the other. The three *Persons* therefore of the *Godhead* doe not differ from the *Essence*, but ^b *formally*; but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the *Father is God begetting God* the *Son*; the *Sonne is God begotten of God* the *Father*; and the *Holy Ghost is God proceeding from both God* the *Father*, and *God* the *Sonne*. Hence it is, that the *Scriptures* use the name of *God* two manner of wayes: Either ^c *Essentially*, & then it signifieth

sonis predicatur, sed formaliter & ab ipso, five ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei. c. *brach.* Nomen Dei essentialiter possum, non minus Filium & Spiritum Sanctum, quam patrem designat.

a Quis
num
cogito,
trium
incom-
prehen-
sibili-
lucē
invol-
vor,
Nescio
b Quis
vis per-
sona
cum
Essen-
tia non
fit om-
nino
idem,
non ta-
men ab
ea est
om-
nino
aliud:
differt
nō nu-
mero,
quia
sic in
divinis
foret
quater-
nitas;
non re,
quia
essentia
de per-

a vna
fuit
nūq. Sa
cramen
tum hoc
vener
andū,
nō scru
tandū,
quo mo
do plu
ralitas
fit in u
nitate,
& uni
tas in
plurali
tate.

Scrutari
hoc e
meritas
est, cre
dere pie
tas, nos

severo, vita aeterna. Bern. b Neque ad loquendum digne de
Deo lingua sufficit, neque ad percipiendum intellectus praevalet,
magis ergo glorificare nos convenit Deum, quod talis est. qui
& intellectum transcendit, & cognitionis initium superat, Chry
sost. Hom. 2. Heb. c De Deo loqui etiam vera periculosissi
mum est. Arnob. 4. Lingua, mens, & cogitatione horresco, quo
ties de Deo sermonem habeo, Nazian.

the three Persons conjoyntly, or a Per
sonally. & thē by a Synecdoche it signi
fieth but one of the three Persons in
the Godhead. As the Father, 1 Tim. 2. 5.
or the Sonne, Act. 20, 28. 1 Tim. 3. 16.
or the Holy Ghost, Act. 5, 4. 2 Cor. 6. 16.

And because the Divine Essence
(common to all the three persons) is
but one, wee call the same Vnity. But
because there be three distinct Persons in
this one indivisible Essence, wee call
the same Trinity. b So that this Vnity in
Trinity, & Trinity in Vnity, is a holy my
stery: rather to be religiously adored
by faith, then curiously searched by
reason, further then God hath revea
led in his Word.

Thus farre of the divers manner of
being in the Divine Essence: now of the
Attributes thereof.

a Con
descen
dit no
bis De
us, ut
nos con
surga
mus ei.
Au. de
spec. c.
112.

Attributes are certaine descriptions
of the Divine Essence, delivered in
the Scriptures, according to the
weaknes of our a capacity, to helpe us
the better to understand the nature
of Gods Essence, and to discern it
from all other Essences.

The Attributes of God are of two
sorts, either nominall, or reall.

The

The *Nominall* Attributes are of three sorts; first, those which signify Gods Essence: secondly, the *Persons* in the Essence: thirdly, those which signify his *essentiall* workes.

Of the first sort, is the name ^a *Iehovah*, or rather ^{*} *Iehuah*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end; *Isa. 42, 8. Psal. 83, 18.*

God tels *Moses* *Exod. 6, 32.* that hee was not knowne to *Abraham*, *Isaac*, and *Iacob*, by his name *Iehovah*. (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of *Egypt*, & in giving thē the real possession of *Canaans Land*; and so to be not onely God *Almighty*, by whom all things were made; but also performing indeed to the children, that which he promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah*, when the universall creation had his absolute being, *Gen. 2, 4.* And this admirable name is graven on the *Decalogues* forehead, which

Exod. 15, 3.

Ab

Harab

vel

Haiah,

Esse:

nam ita

Dens

est à

seipso,

ut sit

suum

esse, &

cur

taur.

Omnes

hujus

nominis

littera

sunt

spiritua-

les, ut

demon-

stratur

Deum

esse spi-

ritum,

P. Mart

loc.

com,

cap. 11

P. Mon

tan.

de arc.

Heb. c. 1.

** Ieh-*

vah non

habet

plurale,

& in

scriptu-

ris soli

vero

Deo

tribui-

tur. 2 *Locus* *Exo. 6, 3.* intelligendus est de gradibus divinitatum manifestissimum. *Obcord. loc. 3.* de *Nat. Dei.* Ex ascriptione res unice dicunt fieri, quando sunt manifesta. Sic dicuntur. *Spiritus Sanctus nondum erat, id est, nondum in notum erat.* *Alfred. Lex. Theol. cap. 1.*

VVA

was pronounced upon the *Israelites* deliverance, to bee the *Rule of Righteousnesse*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jewes* hold it a sin to pronounce it; but if it bee no sin to write it, why should it bee unlawfull to pronounce it?

This Holy Name of God teacheth us:

First; what God is in himselfe, namely, *an eternall being of himselfe*.

Secondly, how hee is unto others, because that from him *all other Creatures* have received their being.

Thirdly, that wee may confidently beleieve his promises: for hee is named *IEHOVAH*, not onely in respect of being, and causing al things to bee; but especially in respect of his *gracious promises*, which without faile hee will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a *golden pledge* unto us, that because he hath promised, he will surely upon ^a our repentance forgive us all our sins; at the time of death ^b receive our *Soules*, and in the resurrection ^c raise up our *Bodies* in glory to life everlasting.

The second name denoting Gods essence, is *Eheieh*; but once read, *Exod. 3. 14.* of the same root that *IEH O-*

Quod
licet
scribe-
re, effa-
ri cur
non li-
ceret?
Theod.

in Epis.

Ens æ-

ternū.

di-

vidu.

Fons

est

vivens

being

In pro-

missio-

nibus

Ieho-

vah est

ds.

a *Isa.*

55. 7.

b *Ioh.*

3. 1. 26.

c *Ioh.* 14

2. 3.

c *Ioh.* 8

40.

Ioh. 11

5.

VAN: and signifieth, I AM, or I
VVIL BE: for when *Moses* asked
God by what name hee should call
him; God then named himselfe, *Eheieh*
Ascher Eheieh; I am that I am: or I will
be that I will be: signifying, that hee is
an eternall; unchangeable Being:
For seeing every creature is tempo-
rary and mutable; no creature can
say, *Ero qui ero*: I will be that I will be.
This name in the New Testament is
given to our Lord *Christ*, when hee is
called *Alpha & Omega*, *The beginning*,
and the ending; a which is, which was, and
which is to come, *The Almighty*, *Apoc.* 1,
8. For all time past and to come, is
aye present before God. And to this
name *Christ* himselfe alludeth *Io-*
han. 8, 58: *Before Abraham was, I*
AM.

This Name should teach us like-
wise to have alwayes present in our
minds our first creation, present cor-
ruption, and future Glorification: and
not content our selves with I was
good, or I will bee good, but to bee
good presently; that when-ever God
lends for us, hee may finde us prepa-
red for him.

The third name is *Iah*, which as it
comes of the same roote, so is it the
contract of *Iehovah*, and signifieth
Lord, because hee is the * beginning
and Being of beings. It is a † name
for the most part, ascribed unto God,

when

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when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

Iunius
in Bi-
conice.

a *auto-*
κύριος.
Polan.
Syn.
Theol.
1.2.c.6
b *Mal.*
1,6.

c *Plato*
in *Cra-*
tylo.
Hinc
illud
Virgil.
Deum
namq;
ire per

omnes
terra-
que
tractus-
que
maris
Zan-
thus.
d *Deus*
est *lux*
imago-
res.

Ioh. 10
14.
1 *Cor.*
5,8.

Iah. 10
14.
1 *Cor.*
5,8.

The fourth is *κύριος*, Lord, used often in the New Testament: for *κύριος* or *κυριος* signifieth, *I am*. Hence *κύριος* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *IEHOVA*, and is so translated by the seventie Interpreters: for God is so a Lord, that he is of a himselfe, and Lord of all. This name should alwayes put us in remembrance to obey his commandements, and to feare his judgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good.* 1 Sam. 3.18.

The fifth is *θεός*, God, 600 times used in the New Testament: and of prophane Writers commonly. It is derived c *ἀπὸ τοῦ θεοῦ*, because he runnes thorow, and compasseth all things; or *ἀπὸ τοῦ αἵματος*, which signifieth to burne and kindle: for God is *Light*, and the Author both of *Heate*, & *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. The name is used either *improperly*, or *properly*. *Improperly*, when it is given either

figurati-

figuratively to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternall Essence* of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them, in their wonderfull frame and order. *God seethin all in all places:* Let us therefore every where take heede what wee doe in his sight.

Thus farre the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim * signifieth the *mightie* Judges; It is a name of the plural number, to expresse the *Trinity* of Persons in *Vnity* of *Essence*. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of God, joyned with a Verbe of the singular number; as *Elohim Bara*, *Dii creavit*, *The b mighty Gods*, or all the three Persons in the God-head created, The *Iewes* also note in the Verbe *ברא Bara*, consisting of three Letters, the mysterie of the *Trinitie*. By *ב Beth*, *Ben*, the Sonne: by *ר Res* *Ruah* the Spirit: by *א Aleph* *Ab* the Father. But this holy Mystry is more cleerely taught by *Moses*, *Gen. 3, 22.* And *I E-*

a In cumbit nobis necessitas recte vivendi: cum omnibusque facimus, facta sint coram oculis Iudicis cuncta videntis, *Beatus*.

* *Nomen Elohim est personarum divinarum. Alfed. Quam Elohim de una persona dicitur, Synecdochice dictum est propter essentialitatem unitatem.*

Iunius.

b *The like you may read. Deut. 6, 4. Is. 24, 19.*

a Sic
 Marcus
 Arithm-
 fici in
 Smir-
 nenfi
 Conci-
 lio fan-
 cte ex-
 pofuit.
 Socrat.
 Ecclef.
 Hift. l.
 2, cap.
 30.

This
 place
 well
 urged,
 had
 grinded
 Arius
 in pie-
 ces.
 * Elo-
 him
 Kedo-
 schim
 Hy, Dii
 sancti
 ipfe.

HOVAH Elohim said: Behold, the Man is become as one of us. And Gen. 19. 24. IEHOVAH rained upon Sodom and upon Gomorrah, brimstone and fire from Iehovah out of Heaven: * that is, God the Sonne, from God the Father, who hath committed all judgement unto the Sonne, Ioh. 5, 22. See Psalm. 33, 6. Iſa. 52, 9, 10. The singular number of Elohim is Eloah, derived of Alah, hee ſwore; because that in all waightie causes, when necessity requireth an oath to decide the truth, we are onely to ſweare by the Name of God, which is the great and righteous Iudge of Heaven and Earth.

This Name Eloah is but ſeldome used, as Abak. 3, 3. Iob 4, 9, Iob 12, 4, and 15, 8, 36, 2. Psalme 18, 32. Psalme 114, 7. Once it hath a Noun plurall joyned to it, Iob 35, 10. None ſaith, Where is Eloah Goſai, the Almighty my Maker? to note the myſtery of the eternall Trinity. Many times alſo Elohim, the plurall number, is joyned with a verbe plurall, to expreſſe more emphatically this Myſtery, Gen. 35, 7, 2 Sam. 7, 23. * Ioh. 24, 19. Ierem. 10, 10, Elohim is alſo ſometimes Tropically given to Magiſtrates, becauſe they are Gods Vicegerents, as to Moſes, Exod. 7, 1. IEHOVAH ſaid unto Moſes, I have made thee Elohim to Pharaoh, that is, I have appointed thee an Embaſſador, to repreſent the perſon of the

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true *Three-one* God, and to deliver this message and will unto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are *three* distinct Persons, and that God is *IEHOVAH Elohim*.

Now follow the names which signifie God, in Essentiall workes, which are these five especially.

EL, which is as much as the strong God, and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is hee, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa. 9, 6, El Gibbor, The strong, most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*; * that is, *Omnipotent*. By this name, God usually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God, Almighty*. Because hee is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises, which he hath made unto them for this life, and that

hence
Eli in
He-
breu.
as Mat.
27, 46,
and

Eloi, in
the Sy-
riacke,
as Mat.
15, 31.

doth
signifie
my God,
2 Chro.
32, 8.

* The
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wish sufficiency of all grace, as the loving mother the child
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which

which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanitie of Christ*. This may teach us, with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

a *A*
name
com-
pounded
of *Ad*,
my.
Adon.
Lord.
Adon.
deriva-
tur ab
Edon.
basis:
quia
*D*eu-
s est fun-
damen-
tum &
susten-
tator
omniū
creatu-
rarum.
Hinc
Adon,
Domi-
nus,
cui rei
dome-
sticæ
cura
incum-
bit, &
ei tan-

3. a *Adonai*, my Lord; This name, as the *Massorets* note, is found 134 times in the Old Testament. *Analogically* it is given to creatures, but *properly* it belongeth to God alone. It is used, *Mal. 1, 6*, in the plurall number, to note the *mysterie* of the holy *Trinitie*. If I bee *Adonim*, *Lords*, where is my feare? *Adonai* the singular, *Adonim* the plurall number. This name is given to *Christ*, *Dan. 9, 16*. *Cause thy face to shine upon thy Sanctuarie that is desolate, for Adonai (the Lord Christ) his sake*. The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) upon his Word and promise, and to challenge God in *Christ* to be his God, that he may say with *Thomas*, *Thou art my Lord and my God*.

4. *Is Heliou*; that is, *most High*, *Psal.*
quam columnæ innitur. Quando de creaturis usurpatur *Adonai*, est *Iod cum patach*: sed de Creatore cum *camets*.
Ab Adonai manasse videtur Ethnicorum Adonai.

9, 2. *Psalme 91, 1, and 92, 9. Dan. 4, 17, 24, 25, 34. Acts 7, 47.* This name *Gabriel* giveth unto God; telling the *Virgin Mary*, that the child which should bee borne of her, should bee the
 † Sonne of the *most High*, *Luke 1, 32.* This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. * Thirdly, if wee desire true dignity, to labour to have communion with God in *grace and glory.*

§ *Abba*, a Syriacke name, signifying *Father*, *Rom. 8, 15.* This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Matth. 11, 25.* For God is Christs Father by nature, and Christians by adoption and grace. Christ is called the everlasting Father, *Isa. 9. 6.* because he regenerates us under the new Testament. God is also called a *the Father of light*, *Iam. 1, 17.* because God dwelleth in inaccessible light, *1 Tim. 6, 16.* and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, & supernaturall grace,
 b Which lighteneth every man that cometh into the World. This name teacheth us, that all the gifts which wee receive from God, proceed from his meere fatherly love. Secondly, that we should love him againe, as deare

† *689*
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 So the diuall
 filed
 Christ,
 the Sonne
 of
 God,
 The
 most
 High.
Luke 3.
 18.

* For
uhas
 is early
 great-
 nesse,
 compa-
 red to
 Gods
 High-
 nesse?

a *Pie-*
ripruv
Qutuv.
 Of
 whose
 substance
 the
 light of
 the Sun
 is but a
 shadow.

b *Ioh.*
 1, 9.

children. Thirdly, that wee may in all our needs and troubles, bee bold to call upon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnesse* unto us, and of our *duties* unto him: And then should wee finde how comfortable a thing it is, to doe every thing in the *Name of God*. A phrase usuall in every mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *wisedome*, and an unspeakeable matter, for the strengthening of a Christians *Faith*, to know, how in the meditation of *Christ*, to invoke *G O D* by *such a name*, as whereby hee hath manifested himselfe to bee most willing, and best able to helpe and succour him in his present need or aduersitie. The *ardent* desire of knowing God, is the surest testimony of our *love* to God, and of Gods *favour* to us. * Because he hath set his love upon mee; therefore I will deliver him: I will set him on high, because hee hath knowne my name: hee shall call upon mee, and I will answer him, &c. † And it is a great strengthening of faith, with understanding to begin every action in the *Name of God*.

Thus farre of the *nominall attributes*.

The *reall Attributes* are of two

sorts:

* Psal.
14, 15.

† Intelligent
habent
aliquid
humile
mater-
tiz,
aliquid
simile
formæ.
Solut
Deus
simplex
est, in
quo ni-
hil in
poten-
tia, sed
in actu
omnia,
imo
ipse
purus,
primus,
medius,
ulti-
mus a-
ctus.
Scal.
Exerc. 6
Sect. 2.
Just.
Martyr.
qu. 129
ad Or-
thodox.

sorts: either *absolute* or *relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to any creature, but to God alone.

These are two: *Simpleness* and *Infinitenesse*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible, so that what-ever hee is, hee is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by *composition of parts*, but by *coexistence of Persons*.

Infinitenesse, is that, whereby all things in God are void of all *measure*, *limitation*, and *bounds*, above and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes:

1. *Unmeasurableness*, or *ubiquity*, whereby hee is of infinite extension, filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being nowhere absent, is every where present.

There are 4 degrees of Gods presence: the first is *Universal*, by which God is repletively every where, *inclusively*, nowhere.

que, non ita ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus. & in seipso totus est, Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam, Trism.

C 3

Secondly,

a Intel-
ligen-
tias, cū
sint en-
tia alia
ab infi-
nito
Ente,
finitas
esse ne-
cesse
est, nam
duo in-
finita
neque-
unt ef-
se neq;
in na-
tura,
neque
extra
naturā.
Eis est
n. duo
princi-
pia pri-
ma,
Scil.
Exerc.
359.
Sect. 3.
b. 18.
7, 48.
Psalm.
145.
Job 11.
7, Eccl.
2 Chr.
2, 5, 6.
Ps. 139
5, Eccl.
1, 23.
23, 24.
Deus
est ubi-

* Psal.
19, 1.
Hof. 2.
21.

Secondly, *Speciall*, by which God is said to bee in *heaven*, because that * there his *Power*, *Wisedome*, and *Goodnesse* is in a more excellent manner scene and enjoyed: as also because that usually hee doth from thence powre forth his *Blessings* and *Iudgements*.

a 1 Cor.
3, 16.
6, 9
2 Cor.
6, 16.
b Col. 2

Thirdly, *more speciall*, by which God dwelleth in his *Saints*.

c Rom.
1, 23.
1sa. 40
28.
Ps. 102
27, 6.
d Apo.
1, 8.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the Godhead* dwelleth in Christ *bodily*.

1 Sam.
15, 29.
Num.
23, 19.
Mal. 3,
6.

2. *Vnchangeablenesse*, whereby God is voide of all change: both in respect of his *Essence*, and *Will*.

Rom.
11, 29.
1am. 1,
18.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time: and without all bounds of *precession*, or *succession*.

Poeni-
tentia
cum de
Deo
enun-
ciatur

Thus farre of the *absolute Attributes*, now of the *Relative*, or such which have reference to the *Creatures*.

The relative Attributes are five.

I, *Life*. II. *Vnderstanding*. III. *Will*.
IV. *Power*. V. *Majestie*.

non affectum in Deo, sed effectum Dei in hominibus significat. Alsted. e 1sa. 44, 6. 1am. 5, 19. Dan. 6, 26. Heb. 12, 1. Apoc. 4, 8. Creaturae quaedam aeternae sunt a posteriori, a priori solus Deus est aeternus, Alsted. Lex. Theol. cap. 2.

THe *Life of God* is that, by which, as by a most pure & perpetuall

Alf.

Act, he not onely liveth of himselfe, but is also that ever and overflowing Fountaine of Life, from which all Creatures derive their ^alives: so as that in him they live, moove, breath, & have their being. And because onely his Life differs not from his ^bEssence, therefore God is said onely to have immortalitie, 1 Tim. 6, 16.

II. The Understanding, or Knowledge, of GOD, is that whereby (by one pure *Act*) hee most perfectly ^cknoweth in himselfe all things that ever were, are, or shall be: yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himselfe, the evill by the good opposite to it; imposing to things contingent, the lot of contingencie, and to things necessarie, the Law of necessitie: And thus knowing all things in, and of himselfe, hee is the cause of all the knowledge that is in all, both Men and Angels. Secondly, *speciall*, called the knowledge of *Approbation*: by which hee particularly ^{*}knoweth, and graciously ^cacknow-

is alone and the same in God. c 1 Kin. 3, 39. Psal. 44, 21. Psal. 139, 1, & c. Jerem. 17, 10, & 20, 12. Luk. 18, 15. Heb. 4, 12. Rom. 11, 33, and 16, 17. * 2 Tim. 2, 19. Matth. 7, 13. c Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectus impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia. Kocherm. *weisheit ist das dings begriff; und weisheit ist das dings begriff. Sap. Hence the Platonicker termes* *Gods all eye, seeing all.* *Jaegerth*

17, 25.
28.
Acts
14, 15.
Psalms
42, 2.
Psalms
36, 19.
Job 5,
26.
Heb. 3,
12.
*b*Hence
it is
that as
God is
called of
the He-
brews
Eheie,
so like-
wise
Echeie
& as
of the
Greci-
ans
ὁ θεός, so
also ὁ
κύριος, &
as of
the La-
tines,
primus
ens, so
also pri-
mū vi-
vens:
forte
be, and
to live,

ledgeth onely his *Elect* for his owne.

Vnderstanding also containes the *Wisedome of God*, by which hee most wisely created al things of *nothing*, in *number*, *measure*, and *waight*, and still ruleth & disposeth them to serve his own most holy *purpose* and *glory*.

III. The *Will of God* is that, whereby of * *necessitie* he willeth *himselfe*, as the *soveraine good*: and (by willing *himselfe*) willeth most ^a *freely* ^b *all* other good things, which are out of *himselfe*.

The *will of God*, though in it selfe it bee but *one*, as in his *Essence*, yet in respect of the diversitie of *objects*, and *effects*, it is called in the *Scriptures* by divers names: as,

1. *Love*, whereby is meant Gods eternall ^c *good wil*; whereby hee ordaineth his *Elect* to be freely saved through *Christ*, and ^d *bestoweth* on them all *necessary* graces for this *life*, and that to come, ^e *taking pleasure* in *their* persons and service.

2. *Iustice* ^f is Gods *constant will*, whereby he ^g *recompenseth* men and *Angels*, according to their workes:

* 1 Ti.

2, 5.

Rom. 9

19.

Ephes.

1, 5.

a Deus

volun-

tate sua

cuncta

consti-

tuit,

Trisua.

in 4

Dial.

Pim.

Hinc

Orpheus

Deum

vocat

necessi-

tatem,

ratione

scil. in-

ferio-

rum,

quod

omnia

ipfi parere cogantur. b Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus: à nobis impletur, cum bonum facimus, Aug. Ench. c. 100. Rom. 9. 11. 3. Jam 1, 21, c. 1eb. 3. 1. d Psal. 45, 7. e Gen. 4, 4. f Norma Iustitiae divinae est Dei voluntas. Quia enim vult, ideo est iustum; non quia iustum, ideo vult. Ephes. 1, 11. g Rom. 2, 5, & c. a Thess. 1, 6, & c. a Tim. 4, 3. Dem. 7, 9, 10.

a punishing

^a *punishing* the impenitent, according to their *deserts*, called the justice of his *wrath*: and ^b *rewarding* the faithful, according to his promises, called the justice of his *Grace*.

3. *Mercy*, which is ^c Gods *meere good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodnesse*,^d whereby God *willingly communicateth* his good with his *Creatures*: and because hee communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby ^e God willeth *constantly* those things which hee willeth: effecting and performing all things, which he hath spoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his justice, and untill their ^f *finnes* ripened.

7. *Holinesse*, whereby Gods nature is separated from all *prophanes*: &

^b Rom. 9, 15, 16. Exech. 16, 6. ^c Psal. 103, 8, &c. ^d Tia. 3, 4. Semper invenies Deum benigniorem quam te culpabiliorum, *Serm.* 11. *Deus*. Vindictæ gladium misericordiæ oleo semper acuit, *Nkeph. lib.* 17. c. 3. ^e Ps. 145, 7, 9, 16. *Matt.* 16, 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, Imo *W. J. J. J.* ipsum bonum. ^f *Ios.* 13, 14. *Psal.* 149, 6. *Num.* 23, 19. Veritas est harmonia, tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina. *Re. J. J.* Veritas Dei in verbis fides Dei dicitur, quod certo fiat, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat, *Psal.* 1. *1 Pet.* 3, 9. *Rom.* 2, 4. *Gen.* 5, 16.

Ad poenam tardus Deus est, ad præmia velox.

Sed pensare solet vi graviore moram.

C J

abhorreth

a Deum principium & finem & medium rerum omnium tenens, rectaque linea incedens, & vestigio habet dicitur, id est, divina legis vindictam, simul ut quicquam Sanctionis ejus prætermittum est, *Aristot.* lib. de mundo.

21 Pet.

1, 5.

1 Thes.

3, 4.

Heb. 12

14.

Mark.

15, 9.

Quan-

ta san-

ctitas

Dei, ad

eius a-

spectū

sancti

Angeli

oculos

pro sua

tenui-

tate

alio ve-

lantes

clamāt,

Sāctus,

Sāctus,

Sāctus

Iehovah

Zabaoth

Is. 6, 3,

3.

b Psal.

106, 23

29, 40.

41.

Numb.

25, 11.

Ira Dei

non est

aliud,

quam

voluntas

puniendi,

August. de civit. Dei cap. 15.

Ansel. lib.

7, cap. 6.

Cur Deus,

Hom. Furor & ira in Deo, non passionem

mentis: sed ultionis acerbiteriam notant. Carth. in Apoc.

19. c1 Cor. 11, 2.

d Thes. 1, 10.

e Gen. 17, 1.

Psal. 115,

3. Matth. 11, 26.

Ephes. 1, 11.

Matth. 3, 2.

Dens potest om-

nia quæ contractionem non implicant. Aq. 2. quest. 15.

art. 3, 4.

Omnipotentia excludit omnes defectus, qui sunt

abhorreth all filthinesse; and to being wholly pure in himselfe, delighteth in the inward and outward ^a puritie and chastity of his servants, which he infuseth into them.

8. *Anger*, ^b whereby is meant Gods most certaine and just *Will*, in chastening the *Elect*, and in revenging and punishing the *Reprobate*, for the injuries they offer to him and his chosen: and when God will punish with *rigour* and severity, then it is tearmed *Wrath*, ^c temporall to the *Elect*: ^d eternall to the *Reprobates*.

IV. The *Power* of God is that whereby hee ^e can simply and freely doe *whatsoever hee will*, that is agreeable to his nature, and whereby (as he hath *made*) so he still *ruleth* heaven, and earth, and all therein. This Almighty *power* of God is either *absolute*; by which hee can will, and doe more than hee willeth or doth, *Matth.* 3, 9, and 26, 51. *Rom.* 9, 18. Or *actuall*, by which God doth indeed *whatsoever hee will*, and hindreth *whatsoever hee wil not have done*, *Psal.* 115, 3.

voluntas puniendi, August. de civit. Dei cap. 15. Ansel. lib. 7, cap. 6. Cur Deus, Hom. Furor & ira in Deo, non passionem mentis: sed ultionis acerbiteriam notant. Carth. in Apoc. 19. c1 Cor. 11, 2. d Thes. 1, 10. e Gen. 17, 1. Psal. 115, 3. Matth. 11, 26. Ephes. 1, 11. Matth. 3, 2. Dens potest omnia quæ contractionem non implicant. Aq. 2. quest. 15. art. 3, 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, cen, posse mentiri, mori, peccare, &c.

V. *Maje.*

v. *Majestie* is that, by which God of his owne absolute and free authority ^araigneth and ruleth, as *Lord* and *King*, over all creatures, visible, and invisible: Having both the *right* and *propriety* in all things, as ^bfrom whom, and for whom, are all things: also such a plenitude of power, that hee can pardon the offences of all whom hee ^cwill have spared, and subdue all his enemies, whom he will have ^dplagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and just will, his onely most perfect and eternall Law.

From all these *Attributes* ariseth one, which is Gods soveraigne blessednes or perfection.

Blessednes is that ^eperfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hands, feete, &c. or the senses and actions of man, as seeing, hearing, smelling, wor-

potest. Creaturas fecit perfectas in suo quasque genere: ergo ipse perfectissimus est in se & per se, Scal. Exerc. 146. Selt. 2. Mark. 14, 61. Act. 17, 25. Rom. 11, 35, 36. 1 Tim. 6, 15. Matth. 25, 34. Jam. 1, 17.

^a 1 Chro. 29, 11. 12. 2 Sam. 7, 22. Apoc. 5, 12. 13. b 1 Cor. 29, 14. Hinc Deus dicitur αὐτοκράτωρ. c Re- mas. 9, 15. Ioh. 4, 11. d Lub. 19, 27. Psa. 2. 9. Ps. 110 9. e Deus est Schaldai, five αὐτοκράτωρ, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari

king

king, walking, striking, &c. By an *Anthropopatheia*, the affections and passions of a man, as gladnes, grieve, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when hee is named a *Lion*, a *Rocke*, a *Tower*, a *Buckler*, &c. Whose signification every ^aCommentary will expresse.

a See
Master
Will-
sons
Diction-
ary of
the Bi-
ble, most
profita-
ble for
this
purpose.

Of all these Attributes wee must hold these generall Rules.

NO Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

1. *Whatsoever therefore is spoken of God, is not God; but serveth rather to helpe our weake understanding, to conceive in our reason, and to utter in our speech the Majestie of his Divine Nature, so farre as he hath vouchsafed to reveale himselfe unto us in his Word.*

b Attri-
buta o-
mnia
prop-
ter
divi-
nitatem
singulis
divinita-
tis per-
sonis
compe-
tunt.

2. ^b *All the Attributes of GOD belong to every of the three Persons, as well as to the Essence it selfe, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Sonne, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.*

c In Deo
nihil
est,
quod
non sit
ipse
Deus
Zanch.

3. *The Essentiall Attributes of God, differ not from his Essence. Because they are so in the Essence, that they are the very Essence it selfe.* ^c In

God

God therefore there is nothing which is not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, differ not *Essentially* nor *really* one from another (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but onely in *our reason & understanding*, which being not able to know Earthly things, by one *simple Act*, without the helpe of many *distinct Acts*, must of necessitie have the helpe of many distinct Acts to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but ^a *one onely*, which is nothing else but the *Divine Essence* it selfe, by what attribute soever you call it. But in respect of *our reason*, they are said to be so many different Attributes. For our ^b *Understanding* conceives by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of God are not therefore *really* inseparable.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor ^c *Accidents* in the Essence, nor a Subject: but the very ^d *whole and entire Essence* of God. So

Scalig. Exer. 365. sect. 6. c Quæ de Deo dicuntur, relatione ad creaturas, & sic secundum accidens, non expriment mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. d Omnia quæ in Deo sunt, ita insunt, ut fiat ipse Deus.

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio. b Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intelligentione nostra (quæ perquâ umbratilis est) alia aliis prius animo comprehenduntur.

that

Essentia
divina
identifi-
cat si-
bi om-
niaque
sunt in
divinis.
Biel.
sup. 1.
sent.
dist. 1.
quast. 5

Exhi-
bet om-
nia,
accipit
nihil,
ipsum
igitur
bonum
est Deus
ipse
semper
Tris-
meg.
ser. 2.
Plin.

that every such *Attribute* is not *aliud* & *aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in *G O D*, by which hee may bee said to bee *so much* and so *much*: nor *Qualities*, by which hee may be said to be *such* and *such*: but whatsoever *God* is, he is *such* and the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wise-dome* it selfe: by his *Essence* he is *Good*, and therefore *Goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* he is *just*, and therefore *Iustice* it selfe, &c. In a word, *God* is *great* without *Quantity*: *good, true, & just* without *Qualitie*: *mercifull* without *passion*: an *aet* without *motion*: *every where* present without *sight*: without *time* the *first* and the *last*: the *Lord* of all *Creatures*, from whom all receive themselves, and all the good they have; yet neither *needeth*, nor *receiveth* hee any increase of *goodnesse* or *happines* from any other.

This is the plaine *description* of *God*, so farre as hee hath revealed himselfe to us in his *Word*.

This doctrine (of all others) every true *practitioner* of *Piety* must *competently* know, and *necessarily* beleeeve, for *four* speciall *uses*.

1. That wee may *discerne* our true and onely *God*, from all *false gods* and

Idols:

Idols: for the description of God, is properly knowne onely to his Church, in whom he hath thus graciously manifested himselfe.

P salm.
147.
19, 28.
Ier. 10,
25.

2. To possesse our hearts with a greater awe of his *Majestie*; whilest wee *admire* him for his *simplenesse* and *infinitenesse*: adore him for his *unmeasurable*nesse, *unchangeable*nesse, and *eternity*: seeke *wisedome* from his *understanding* and *knowledge*: submit our selves to his blessed will and pleasure: love him, for his love, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, justice, and anger: reverence him for his holines: and praise him for all his blessednes, and to depend all our life on him, who is the onely Author of our life, being, and all the good things wee have.

3. To stirre us up to imitate the *Divine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisedome*, *Love*, *Goodnes*, *Iustice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger* against sinne, that wee may be wise, loving, just, mercifull, true, patient, and zealous as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive right of his *Divine Majestie*, and not according to those grosse and blasphemous imaginations, which naturally arise in mens braines: as when they conceive

God

a Psal. 90, 2. *b* 1 Ki. 8, 27. *c* Gen. 17, 1. *d* Job. 15, 25. *e* Ap. 4, 8. *f* and 15, 4. *g* Rom. 11, 33. *h* & 16, 17. *i* Exod. 34, 6, 7. *j* Psalm. 103, 11. *k* & 145, 8, 9. *l* Deut. 32, 4. *m* Gen. 8, 25. *n* Ps. 145, 17. *o* Job. 4, 3, 4. *p* Deut. 32, 4. *q* 1 Job. 5, 7. *r* Matth. 3, 16. *s* Matth. 23, 19. *t* 1 Cor. 13, 14. *u* 1 Ki. 8, 17. *v* Psalm. 12, 92. *w* Jer. 23, 13. *x* 1 Isa. 48, 16, 28. *y* Dan. 4, 32. *z* 1 Kin. 8, 30. *aa* Jer. 17, 10. *ab* 1 Isa. 62, 16. *ac* 1 Sam. 10, 15. *ad* Mat. 17, 18.

God to bee like an *old Man sitting in a chaire*: and the blessed *Trinity* to bee like that *tripartite Idol*, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine *heart* speake unto him, as to that *a* eternal, *b* infinite, *c* Almighty, *d* holy, *e* wise, *f* just, *g* mercifull, *h* Spirit, and most *i* perfect, *k* indivisible Essence of three severall Persons, Father, Sonne, and holy Ghost: who being *l* present in all places, *m* ruleth Heaven, and Earth; understandeth *n* all mens hearts, *o* knoweth all mens miseries; and is onely *p* able to bestow on us all graces which wee want, and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his helpe, out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God (and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service, and *comming*, serve him with feare & reverence: for so farre doth a man feare God: as hee knoweth him: and then doth a man truly know God, when,

hee

hee joynes practice to speculation : And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as hee hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods Attributes, there is bred in a mans heart a love, awe, & confidence in God: for, saith God himselfe; *If I be a father, where is my honour? If I be a Lord, where is my feare? O taste and see, that the Lord is good!* saith David. Hee that hath not by experience tasted his goodnesse, knowes not how good hee is. Hee (saith Iohn) that saith hee knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Iustice, Mercy, Patience, and other Attributes, so farre doe wee know him.

Psalms.
34.9.

1 Iohn
3.4.

Thirdly, when with inward graces, and the serious desires of our hearts, wee long to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truely know God; for no man knoweth God, but hee that loveth him, and how can a man choose but love him, being the Supreme good, if hee knew him? seeing the nature of God is to enamour men with

*the love of his goodnesse; and whosoever loveth any thing more then God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost beleieve that God is Almighty, why dost thou feare Devils and enemies, and not confidently trust in God, and crave his helpe in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou provoke him to anger? If thou beleevest that God is simple, with what heart canst thou dissemble and play the hypocrite? If thou beleevest that God is the Sovereign good, why is not thy heart more settled upon him, then on all Worldly good? If thou dost indeed beleieve that God is a just Iudge, how darest thou live so securely in sinne without repentance? If thou dost truely beleieve, that God is most wise, why dost not thou referre the events of crosses and disgraces unto him, who knoweth how to turne all things to the best, unto them that love him? If thou art perswaded, that God is true: why dost thou doubt of his promises? And if thou beleevest that God is Beauty and * Perfection it selfe, why dost not thou make him alone the chiefe end of all thine affections and desires? for if thou lovest beauty, hee is most faire: if thou desirest riches, hee is most*

Rom.
8, 28.

* Site
habeam
solum,
sane
ruat
arduis
arher.
Tellus
rupta
suo
diffili-
arque
loco.

weal-

wealthy : if thou seekest *wisdom*, he is most *wise*. Whatsoever excellency thou hast seene in any *creature*, it is nothing but a *sparkle* of that, which is in *infinite* ^a *perfection* in God : and when in Heaven we shall have an *immediate Communion* with God, wee shall have them all perfectly in him, *communicated* unto us. Briefly, in all *goodnesse* hee is *all* in *all*. ^b Love that one good God; and thou shalt love him, in whom all the good of *goodnesse* consisteth. Hee that would therefore attaine to the *saving knowledge* of God, must learne to know him by *love*. For God is *love*, and ^c *the knowledge* of the *love* of God *passeth* all *knowledge*. For all knowledge besides to know ^d how to *love* God, and to *serve* him *onely*, is nothing upon *Salomons* credit, but *vanity* of *vanities*, and *vexation* of *spirit*.

Kindle therefore, O my Lady, nay, rather, O my ^e *Lord Charity*, the love of thy selfe in my soule especially, seeing it was thy good pleasure, that being *reconciled* by the blood of Christ, I should bee brought, by the knowledge of thy grace, to the *Communion* of thy glory, wherein *onely* consists my *soveraigne* good and happiness for ever.

Thus by the light of his *owne Word*, we have seene the *backe parts* of IEHOUAH *Elohim*, the eternall Trinity, whom

a Crea-
ta om-
niaper-
fectius
sunt in
Deo
quam
in seip-
sa.

Dionys.
de di-
vis. c. 6

b Ama-
unum
illum
bonum,
in quo
omne
bonum
est &
sufficit.

Aufel.
in Pro-
p. c. 23

c Ephef.
3, 19.

d Ioh. 4.

d Kemp-
de Im.
Christ.
cap. 1.

e Eccl.
1, 2, 17

f Do-
mina,
immo
Domi-
nus

Char-
tas,
Bern.

g Rom.
5, 9, 10

Ioh. 17, 3, 20, 1 Cor. 13, 8.

to beleeve, is, saving faith and verity. And unto whom from all Creatures in heaven and earth, bee all praise, dominion, and glory for ever. Amen.

Thus farre of the knowledge of God. Now the knowledge of a Mans selfe. And first, of the state of his misery and corruption, without renovation by Christ.

Meditations of the misery of a man, not reconciled to God in Christ.

O Wretched Man, where shall I begin to describe thine endlesse misery! who art condemned, as soon as conceived; & adjudged to eternall death, before thou wast borne to a temporall life. A beginning indeed I finde, but no end of thy miseries. For when Adam and Eve, being created after Gods owne Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of all earthly creatures, and only restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creator; though God forbade them this one small thing, under the penalty of eternall death; yet they beleeved the Divels word before the Word of God; making God (as much as in them lay) a lyer. And so being unthankfull for all the benefits which God bestowed on them, they became malcontented with their present state, as if

God

God had dealt *enviously & niggardly* with them: and beleev'd that the *Devill* would make them partakers of far more glorious things, then ever God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, and disdain'g to bee Gods Subjects, they affected blasphemously to be *Gods themselves*, equals unto God. Hence, till they repented (losing Gods Image) they became like unto the *Divell*: and so al their posterity, as a *Traiterous* brood (whilest they remaine *impenitent*, like thee,) are subject in this life to all *curst miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Divell* and his angels.

Lay then aside for a while thy *do-ting vanities*, and take the view with me of thy *dolefull miseries*: which duely survey'd, I doubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, then not to bee by *Grace a Practitioner* of religious *Piety*.

Consider therefore thy misery

1. In thy *life*. 2. In thy *death*.
3. After *death*.

In thy *life*.

1. The miseries accompanying thy *body*.
2. The miseries which deforme thy *soule*.

In thy *death*, the miseries which

shall oppresse thy body and soule.

After death, the miseries which over-whelmed both body and soule together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the foure ages of thy *life*:

1. *Infancy.* 2. *Youth.*
3. *Manhood.* 4. *Old age.*

I. Meditations of the misery of Infancy.

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heat of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked upon the earth, all imbrewed in the *blood* of filthinesse, (filthy indeed: when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseemed his Holinesse, to bee conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*? all whose actions are *rash* and rude, not capable of good counsell, when it is given: and *Ape-like* delighting in nothing but in toys & babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and feare of Parents and Masters: as if thou hadst beene borne to live under the discipline of others, rather then at the disposition of thine *owne will*. No tyred horse was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

WHat is *mans* state, but a Sea, wherein (as waves) *one* trouble ariseth in the necke of *another*: the latter *worse* then the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of Miseries*. Thy *Flesh* provokes thee to *lust*, the world allurer thee to pleasures, & the *Divell* tempts thee to all kind of finnes; *feares of enemies* affright thee, *suits in Law* doe vex thee, *wrongs of ill neighbours* doe oppresse thee, cares for wife and children doe consume thee.

& *disquietnesse* twixt open foes & false friends, doe in a manner cōfound thee: Sinne stings thee *within*. Satan layes snares before thee. Conscience of sins past doggeth behind thee. Now *adversity* on thy left hand frets thee; anon *prosperity* on thy right hand flatters thee; over *thy head* Gods vengeaunce due to thy sin, is ready to fall upon thee: and *under thy feete*, Hell mouth is ready to swallow thee up. And in this *miserable estate* whither wilt thou goe for rest and comfort? the house is full of cares; the field full of *toyle*; the Countrey of *rudenesse*; the City of *sactions*; the Court of *Envie*; the Church of *Sects*; the Sea of *Pirats*; the Land of *Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *poverty* contemned? *wit* is distracted, and *simpli-city* is derided? *Superstition* is mocked, and *Religion* is suspected? *Vice* is advanced, and *vertue* is disgraced? Oh with what a *body of sin* art thou compassed about in a *World of wickednesse*? what are thine *Eyes*, but *Windows* to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *Senses*, but *matches* to give fire to thy lusts? What is thine *Heart*, but the *Anwill*, whereō Satan hath forged the ougly shape of all lowd affections? Art thou *nobly* descended? thou must put thy selfe in perill of *fortaine warres*, to get the re-

putation of *earthly honour*, oftentimes hazzard thy *life* in a desperate combat, to avoid the asperſion of a Coward. Art thou borne in *meane* eſtate? Lord! what paines and drudgery muſt thou indure at *home* and *abroad*, to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy neceſſity; and when (after much ſervice and labour) a man hath got ſomething, how little certainty is there in that which is gotten? ſeeing thou ſeeſt by dayly experience, that hee who was *rich* yeſterday, is to day a *begger*; he that yeſterday was in *health*, to day is *sicke*: hee that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourne* & *weepe*; hee that yeſterday was in *favour*, to day is in *diſgrace*: and he, who yeſterday was *alive*, to day is *dead*: and thou knoweſt not *how ſoone*, nor in *what manner* thou ſhalt dye thy ſelfe. And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *sickneſſes*, and *calamities* which are incident to ſinnefull man? To ſpeake nothing of the death of *friends* and *children*, which oftentimes ſeemes to bee unto us far more bitter then preſent death it ſelfe.

Meditations of the miſery of old age.

What is *old age*, but the receptacle of all *maladies*? for if thy lot be to draw thy *dayes* to a long date, it comes *old bald-headed age*, ſtooping

under *datage*, with his *wrinkled* face, *rotten* teeth, and *stinking* breath: *teasted* with *Choler*, *withered* with *drinesse*, *dimmed* with *blindnesse*, *obsurded* with *deafenesse*, *overwhelmed* with *sickenesse*, & *bowed together* with *weaknesse*, having no use of any sense, but of the sense of paine: which so racketh every member of his body, that it never easeth him of griefe, till hee hath throwne him downe to his *grave*.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany the soule chiefly in this life.

*Meditations of the misery of the soule
in this life.*

THe misery of thy soule wil more evidently appeare, if thou wilt but consider,

1. The *felicity* shee hath lost.
2. The *misery* which she hath *pul-*
led upon her selfe by sinne.

a Col. 3.
30.
Rom.
12, 1.

1. The *felicity* lost, was first the fruition of the *Image of God*, whereby the soule was like unto God in a *knowledge*, enabling her perfectly to understand the *revealed will of God*. Secondly, *true holinesse*, by which shee was free from all *prophane error*. Thirdly, *Righteousnesse*, whereby shee was able to incline all her naturall *powers*, and to frame uprightly all our *actions*, proceeding from those *powers*.

With

With the losse of this *divine Image*, she lost the *Love* of God, & the blessed *communion* which shee had with his *Majestie*: wherein consisteth her *life*, & *happinesse*. If the losse of *earthly riches* vex thee so much: how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnessse*, 2. *Cursednesse*.

1. *Sinfulnessse* is an universall corruption: both of her *Nature* and *actions*: for her *Nature* is infected with a *pronenesse* to every sinne continually, the *Minde* is stuffed with *vanity*, the *Vnderstanding* is darkened with *ignorance*, the *Will* affecteth nothing but vile and *vaine things*: All her *Actions* are evill: yea this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandereth after, & yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate soule*, which still remains in her *Naturall corruption*? Hence it is, that thy wretched *Soule* is formed with *sinne*, defiled with *lust*, so depolluted with *filthinesse*, outraged with *passions*, overcarried with *affecti- ons*, pining with *Envy*, overcharged with *Gluttony*, surquedred with *Drunkennesse*, boyling with *Revenge*.

a Ephes. 2, 2. Gen. 6. 5.

b Rom. 12, 1. Ephes. 4. 17.

c 1 Cor. 2, 14. d Phil. 1. 3.

e Rom. 2, 12. Rom. 7.

trans-

a Ioh.
3, 14.
b Gen.
6, 6.

transported with *Rage*, and the glorious *Image* of God transformed to the ougly *shape* of the *a Diuel*, so far as it once *b repented* the Lord, that ever he made man.

c Deut.
27, 26.
Gal. 3.
10.

From the former flowes the other part of the *Soules miserie*, called *c cursednesse*, whereof there are two degrees.

Psalm.

1. In part. 2. In fulnesse thereof.

119,
21.
d Rom.
2, 2, 3.
Ier. 28.

1. *Cursednesse in part* is that, which is inflicted upon the Soule in *life* and *death*, and is *common* to her with the body.

e Iſai.

The *cursednes* of the soule in *life*, is the *wrath* of God, which lyeth upon such a creature, so farre, as that all things, not *onely calamities*, but also very *d blessings* and *e graces* turne to ruine. *f Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is *g given* up to the *h slavery* of *Satan*, and to his owne *lusts*, and vile *affections*.

f Gen.

38.

g Rom.

7, 4, 26

h Ephes.

2, 2.

i Col. 3, 1

13.

This is the *cursednesse* of the Soule in *life*: now followes the *cursednesse* of the Soule and Body in *death*.

Meditations of the misery of the body and soule in death.

AFTER that the *aged man* hath con-
flicted with long *sickenesse*, and
having endured the brunt of *paine*
should now expect some ease: it

comes *Death* (*Natures slaughterman*, *Gods curse*, and *Hels Purveyor*) and lookes the *old man* grimme & blacke in the face: and neither pitying his *age*, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take, to spare his life, *skin for skin*, and all that the *old man* hath: but *batters* all the principall parts of his body, and arrests him to appeare before the terrible Iudge. And as thinking that the *old mā* will not dispatch to goe with him fast enough: Lord! how many darts of calamities doth he shoot thorow him, *stitches, aches, crampes, feavers, obstructions, rheumes, flegmes, collike, stone, winde, &c.*

Oh what a ghastly sight it is, to see him then in his bed, when *Death* hath given him his *mortall* wound! what a *cold sweat* over-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke, the *nether Jaw-bone* hangeth downe, the *Eye-strings* breake, the *Tongue* faltreth, the *Breath* shortneth, & smelleth earthly, the *Throat* rattleth, and at every gaspe the *Heart-strings* are ready to breake afunder.

Now the miserable soule sensibly perceiveth her earthly body to begin to *dye*: for as towards the *dissolution* of the universall frame of the great
world,

world, the *Sunne* shall be turned into darkenesse, the *Moone* into blood, & the *Starres* shall fall from heaven, the *Aire* shall bee full of stormes, and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of *man*, (which is the little world) his *Eyes*, which are as the *Sunne* & *Moone*, loose their light, and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Minde*, *Reason*, and *Memory*, as heavenly powers of his soule, are shaken with fearefull stormes of *despaire*, and fierce flashings of *Hell-fire*; his *Earthly body* begins to shake and tremble, and the *humours*, like an overflowing *Sea*, roare and rattle in his throat, still expecting the woefull ends of these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great *Affixes* of Gods Iudgement, behold, a *Quarter-Session*, and Gaoledelivery is held within himselfe: where *Reason* sits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*: wherein is alleadged all thy *evill deeds*, that ever thou hadst committed, and all the *good deeds* that ever thou hadst omitted, & all the *curses* & *judgements*, that are

Zach. 5.

Ezech.

3. 10.

due

due to every sin. Thine owne *conscience* shall accuse thee, & thy *Memory* shall give bitter *evidence*, & *Death* stands at the *Barre* ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the just condemnation of *God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy minde the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *Wee are thy works, & we will follow thee*. And whilest thy soule is thus within, out of peace & order; thy children, wife, & friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy sorrowes, more sorrowfull. Now the *Devils*, who are come from *Hell* to fetch away thy soule; begin to appeare to her; & waite, as soone as shee comes forth, to take her, & carry her away. Stay shee would within, but that shee feesles the body begin by degrees to dye: and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those *Hell-hounds*, which waite for her comming. Oh, shee that spent so many dayes & nights in vaine and idle pastimes, would now give the whole world, if she had it, for

1 Ioh. 3.
20.

Luke
12, 20.

one houres delay, that she might have space to repent, and reconcile herself unto God. But it cannot be, because her *Body* which joyned with her in the *actions* of sin, is altogether now unfit to joyne with her in the exercises of repentance: and repentance must be of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had never beene: and that but onely *torments* remaine, which *never* shall have end *being*. Who can sufficiently express her *remorse* for her sins *past*, her *anguish* for her *present* misery, and her *torment* for her *torments* to come?

In this extremity, she lookes every where for helpe, and she finds herself every way *helpelesse*. Thus in her *greatest* misery (desirous to heare the *least* word of comfort) shee directeth this, or the like speech unto her Eyes. O Eyes, who in times past were *quicke-sighted*, can yee *spy* no comfort, nor any way how I might escape this dreadfull danger? But the *Eye-strings* are *broken*, they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soule (finding no comfort in the Eyes) speakes to the Eares: O Eares, who were wont to recreate yourselves, with hearing new pleasant *discourses*, & Musicks sweetest *harmony*, can you heare any *newes* or *tidings* of

the least comfort for mee? The *Eares* are either so *deafe*, that they cannot hear at *all*: or the sense of *hearing* is growne so weake, that it cannot endure to hear his *dearest* friends to *speake*. And why should *these eares* hear any *tidings* of joy in *Death*, who could never abide to hear the *glad tidings* of the *Gospell* in his *life*? The *Eare* can minister no *consort*.

Then she intimates her griefe unto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big & daring *words*? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *daunt* these *Enemies* with *threatning words*, nor *entreat* them with *saire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his greatest extremity, either *cal* for a *little drink*, or desire a friend to *take away* with his finger the *flegme*, that is ready to *choake him*.

Finding heere no hope of helpe, she speaks unto the *Feet*. Where are yee, *O feet*, which sometime were so nimble in *running*, can you carry me no where, out of this dangerous place? The feet are *stone-dead* already: If they be not *stirred*, they cannot *stirre*.

Then she directs her speech unto her *hands*: *O hands*, who have beene so often approved for manhood, in *peace*, and *war*, and wherewith I have

so often defended my selfe, and offended my foes; never had I more need then now. *Death* lookes me grim in the face, and kills mee. *Hellish fiends* waite about my bed to deuoure me: helpe now or I perish for ever. Alas, the hands are so weake, and doe so tremble, that they cannot reach to the mouth a spoonesfull of supping, to releeeue languishing nature.

The wretched soule seeing her selfe thus desolate, and altogether destitute of friends, help and comfort; and knowing that within an houre shee must bee in everlasting paines, retires her selfe to the heart (which of all members is *primum vivens*, & *ultimum moriens*) from whence she makes this dolefull lamentation with her selfe:

The
dolefull
Lamen-
tation
of the
Repro-
bate
Soule at
the
joyns of
death.
a Sam.
22, 5.

O miserable caytife, that I am! How doe the Sorrowes of death compasse me! How doe the flouds of Belial make me afraid! How have, indeed, the snares both of the first and second death overtaken mee at once! Oh how suddenly hath *Death* stolne upon mee with insensible degrees! Like the *Sunne*, which the Eye perceives not to move, though it bee most swift of motion. How doth *Death* wracke on mee his spite, without pity! The God of mercy hath utterly forsaken me: and the *Devill*, who knowes no mercy, waits for to take mee, How often have I beene warned of this dolefull day, by the

faith-

faithfull Preachers of Gods Word, and
I made but a jest thereof? What pro-
fit have I now of all my *pride*, *fine*
house, and *brave apparell*? What is be-
come of the sweet relish of all my
delicious fare? All the *worldly goods* which
I so *carefully* gathered; would I now
give for a good Conscience, which I
so *carelessly* neglected. And what joy
remaines now, of all my former
fleshly pleasures, wherein I placed my
chiefe delight? Those *fleshly pleasures*
were but *deceitfull dreames*, and now
they are past like *vanishing shadowes*:
but to thinke of those *eternall paines*,
which I must endure for those *short*
pleasures, *paines mee as Hell*, before I
enter into *Hell*. Yet justly I confesse,
as I have *deserved*, I am *served*; that
being made after Gods Image, a *reason-
able soule*, able to judge mine owne
estate, and having mercy so often of-
fered, and I *intreated* to receive it: I
neglected Gods *graces*, & preferred the
pleasures of sinnes, before the religious
care of *pleasing God*: lewdly spending
my *short time*, without considering
what accounts I should make at my
last end. And now *all the pleasures* of
my *life* being put together, counter-
vaile not the least part of my *present*
paines. My *joyes* were but *momentany*,
and gone, before I could scarce *enjoy*
them: my *miseries* are *eternall*, and
never shall know end. Oh that I had

spent the *houres* that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sinnes, in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assured hope of everlasting salvation! O that I were now to begin my life againe! how would I contemne the world, & the vanities thereof! how religiously & purely would I leade my life! how would I frequent the Church, and sanctifie the Lords Day! If Satan should offer mee all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrors of this last dreadfulle houre. But, O corrupt carkasse, and stinking carrion! How hath the Divell deluded us? and how have we served and deceived each other? and pulled swift damnation upon us both? Now is my case more miserable, thē the beast that perisheth in a ditch: for I must goe to answer before the Iudgement seate of the righteous Iudge of Heaven and Earth: where I shall have none to speake for mee: and these wicked fiends, who are privy to all my evill deeds, will accuse me, & I cannot excuse my selfe. My owne heart already condemnes me, I must needs therefore bee damned before his Iudgement seat: and from thence be carried by these

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infernall fiends, into that horrible prison of endlesse torments, and utter darke-
nesse : where I shall never more see
light, that first most excellent thing
that God made. I, who gloried heere-
tofore in being a libertine, am now in-
closed in the very clawes of Satan : as
the trembling Partridges within the
gripping talons of the ravenous Falcon.
Where shall I lodge to night? & who
shall be my companions? Oh horreur
to thinke! O grieve to consider! Oh cur-
sed be the day, wherein I was borne, and
let not the day, wherein my mother bare
mee, bee blessed. Cursed bee the man that
shewed my Father, saying: A Child is
borne unto thee, and comforted him. Cursed
bee that man, because hee slew me not. Oh
that my Mother might have beene my
grave, or her wombe a perpetuall concep-
tion! How is it that I came forth of the
wombe, to endure these hellish sorrowes!
and that my dayes should thus end with
eternall shame! Cursed bee the day that
I was first united to so lewd a body: O
that I had but so much favour, as that
I might never see thee more! Our part-
ing is bitter and dolefull: but our
meeting againe, to receive at that
dreadfull day the fulnesse of our de-
served vengeance, will bee farre
more terrible and intolerable. But what
meane I thus by too late lamentation
to seeke to prolong time? My last houre
is come: I heare the heartstrings

breake, this filthy *House of Clay* fall
on my head? heere is neither hope
helpe, nor place of any longer abiding.
And must I needs be gone? thou filthy
carkasse: Oh filthy carkasse, with fare
farewell, I leave thee: And so all trem-
blings she commeth forth, & forthwith
is seized upon by *Infernall fiends*, who
carry her with a violence *torrenti si-*
mili, to the bottomlesse Lake that
burneth with fire and brimstone: where
shee is kept as a prisoner in torment,
till the generall Iudgement of the
great Day.

Apo.
21. 3.
Iude
vers. 6.
1 Pet.
3. 19.

The lothsome carkasse is afterwards
laid in the grave. In which action for
the most part, the dead bury the dead
that is, They who are dead in sinne
bury them, who are dead for sin. And
thus the godlesse, and unregenerate
worldling, who made *Earth* his *Paradise*,
his *Belly* his *God*; his *Lust* his *Law*: & as
in his life he sowed vanity, so he is now
dead, & reapeth misery. In his prosperity
he neglecteth to serve God: In his
adversity God refuseth to save him.
the *Devell*, whom he long served, now
at length payes him his wages. Detest-
able was his life, damnable his death.
The *Devell* hath his soule, the grave
hath his carkasse: in which pit of cor-
ruption, den of death, and dungeon of
sorrow, let us leave the miserable
Caitife, rotting with his mouth full of
earth, his belly full of wormes.

and his carcasſe full of ſtinck; expecting a fearefull *reſurreſtion*, when it ſhall be reunited with the ſoule; that as they ſinned together, ſo they may be eternally tormented together.

Thus farre of the miſeries of the ſoule and body in death, which is but *curſedneſſe in part*: now followes the *fulneſſe of curſedneſſe*: which is the miſery of the ſoule and body after death.

Meditations of the miſery of a man after death, which is the fulneſſe of curſedneſſe.

THIS *fulneſſe of curſedneſſe* (when it falls upon a creature, not able to beare the brunt thereof) *preſſeth him downe to that bottomleſſe deepe of the endleſſe wrath of Almighty God: which is called the damnation of hell.* This *fulneſſe of curſedneſſe* is either particular or generall.

Particular, is that which in a leſſe measure of fulneſſe, lighteth upon the a ſoule immediately, as ſoone as ſhee is ſeparated from the body. For in the very *inſtant* of diſſolution, ſhe is in the ſight and preſence of God. For when ſhee ceaſeth to ſee with the organe of *ſleſhly eyes*, ſhee ſeeth after a ſpirituall manner, like *Stephē*, who ſaw the glory of God, and *Jeſus ſtanding at his right hand*: or, as a man, who being *blind-borne*, and miraculoſly reſtored

a Luk.
8, 38.
e 16.
23.
b 7th.
1, 10.
c Matt.
23, 33.
d Luk.
16, 12.
13.
1 Pet. 3
19.
1ade v.
6, 7.

Acts
7, 5.

Post-
quam
anima
de cor-
pore est
egres-
sa: su-
bito Iu-
diciū
Christi
de sa-
lute
cogno-
scit.

Aug. l.
1. de
anim.
& ejus
Orig.
cap. 4.
Hier.
Epi. ad
Panna.
Anima
damna-
ta con-
tinuo
invadi-
tur à
Demo-
nibus,
qui
crude-
lissime
eam ra-
pientes
ad in-
fernum
dedu-
cunt.
Cyril.
Alaw.
in orat.
de xit.

anien. Matth. 5, 34. and 23, 35. Luke 12, 30. Luke 16, 22.
1 Pet. 3, 19. Jude v. 7. Luk. 16, 14. Luke 1, 31. 2 2 Pet. 3, 9.
Jude v. 6. Apoc. 11, 1. b Dan. 12, 3. 1 Ioh. 5, 18, 19.
c Apoc. 20, 23.

to his sight, should see the *Sunne*, which he never saw before. And there- by the *Testimony* of her owne *Conscience*, *Christ* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omnipresent power*, to understand the doome & Iudgement that is due un- to her finnes, and what must be her *eternall state*. And in this manner stan- ding in the *sight* of Heaven, not fit for her *uncleannes* to come into heave; shee is said to stand before the *Throne of God*. And so forthwith she is carried by the *evill angels*,^a who came to fetch her with violence into *Hell*, where she is kept as in a *Prison*, in *everlasting paines* and *chaines*, under *darkenesse*, unto the *iudgement of the great Day*. But not in that *extremity* of torments, which she shall finally receive at the last day.

The generall fulnesse of *curfednesse* is in a greater measure of fulnesse, which shall bee inflicted upon both thy^b *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudge* of heaven and earth) the one shall bee brought out of *Hell*, and the other out of the *Gravies Priso- ners*, to receive their dreadfull doome, according to their *evill deeds*. How shall the *Reprobate*, by the roaring

of the

of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers of Heavē*, and terrours of *Heavenly signes* bee driven at the worlds end, to their wits end ! Oh, what a woefull salutation will there bee, betwixt the damned *Soule* and *Body*, at their reuniting at that terrible Day !

O sinke of *Sinne*, O lump of *Filthinesse* (will the *Soule* say unto her *Body*) how am I compelled to re-enter unto thee, not as unto an *Habitation* to rest, but as a *Prison* to bee tormented together ! How dost thou appeare in my sight like *Iepth's* Daughter, to my greater torment ! Would God thou hadst perpetually rotted in the grave, that I might never have seene thee againe ! How shall wee be confounded together, to heare before God, *Angels, & Men*, lay open all those secret *sinnes*, which we committed together ! Have I lost *Heaven*, for the love of such a stinking *carrión* ? Art thou the *flesh*, for whose pleasures I have yeelded to commit so many *Fornications* ? O filthy *Belly*, how became I such a foole as to make thee my God ? How mad was I for momentany joyes, to incurre these torments of eternall paines ! Yee *Rocks and Mountains*, why skip yee so like *Rammes*, *Psal. 114, 4.* and will not fall upon me, to hide me from the face of him, that comes to sit on yonder *Throne* ; for the great Day of his *wrath* is

Matth.
24, 29.
Luk. 21
24, 25.

The
damned
soules
Apo-
strophe
to her
body at
their
second
meeting

come, & who shall be able to stand? *Apo c.* 6, 16. 17. *Why tremblest thou thus. O Earth, at the presense of the Lord, and wilt not open thy mouth, & swallow me up; as thou didst Korah, that I be seen no more?*

O damned furies! I would ye might, without delay, teare me in *pieces*, on condition that you would teare mee unto *nothing*! But whilest thou art thus in vaine bewayling thy misery, the *Angels* hale thee violently away from the brinke of thy grave, to some place neere the Tribunall seate of *Christ*, where being as a cursed Goate, separated to stand beneath, on Earth, as on the *left hand* of the Iudge: *Christ* shall rip up all the *benefits* hee bestowed on thee, & the *torments* he suffered for thee, and all the good *deeds* which thou hast omitted, and all the *ungratefull villanies* which thou didst commit against him & his holy *Laws*.

Within thee thine owne conscience (more then a thousand witnesses,) shall accuse thee: the *Devils*, who tempted thee to all thy lewdnesse, shall on the *one side* testifie with thy conscience against thee: and on the *other side* shall stand the *Holy Saints* and *Angels* approving *Christ*s Iustice, and detesting so filthy a Creature. Behind thee an hydeous noyse of innumerable fellow damned *Reprobates* tarrying for thy company. *Before* thee all the

world:

Matth.
13.41.
Matth.
25.31.

world,^a burning in flaming fire. Above thee an irefull Iudge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy selfe, will be impossible; (for on that condition, thou wouldest^b wish that the greatest *Rocke* might fall upon thee:) to appeare will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence: Depart from me ye cursed, into everlasting fire, prepared for the divell and his angels.

^a An-
selm.
lib. Me-
ditat.

^b Ape.
6, 16.
17.

Depart from me] there is a separation from all joy and happinesse.

Bona-
vent.
Postil.
Danh.
3. post
Pent.
Seras.
3.

Ye cursed] there is a blacke and direfull Excommunication.

Into fire] there is the cruelty of paine.

Everlasting] there is the perpetuity of punishment.

Prepared for the Divell and his angels.] Heere are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against which a man cannot except; & from which a man can nowhere appeale. So that to the damned nothing remaines but hellish torments, which knowes neither ease of paine, nor end of time. From this Iudgement seat, thou must be thrust by.

Ape.
21, 8.

Angels.

Angels (together with all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake of utter darkenesse*, that perpetually burnes with *fire & brimstone*. Whereunto as thou shalt bee thrust, there shall bee such *weeping, woes, and wailing*, that the cry of the company of *Cōre, Dathan* and *Abiram*, when the earth swallowed thē up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which *bottomles Lake*, after that thou art once *plunged*, thou shalt ever bee *falling downe*, & never meete a *bottom*: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt *weepe* to thinke, that thy miseries are past remedie: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the shadow of short *pleasures*, thou hast incurred these *sorrowes* of eternall *paines*: thou shalt *weepe* to see, how that *weeping* it selfe can *nothing* prevaile; yea in *weeping* thou shalt *weepe* more teares, then there is *water* in the *Sea*; for the *water* of the *Sea* is *finite*, but the *weeping* of a *Reprobate* shall bee *infinite*.

Bona-
uent.

There thy *Lasceivious Eyes* shall bee afflicted with sights of *ghastly spirits*

thy

thy *curious Eares* shall bee affrighted with hideous noyse of *howling Devils*, and the gnashing teeth of *dammned Reprobates*: thy *daintie Nose* shall bee cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall be pained with intolerable *hunger*: thy *drunken Throat* shall be parched with unquenchable thirst: thy *Minde* shall be tormented, to thinke how for the love of *abortive pleasures*, which perished ere they buddet; thou so foolishly lost *Heavens joyes*, and incurredst *hellish paines*, which last beyond eternitie. Thy *conscience* shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee *remission of finnes*, and the *Kingdome of Heaven* freely unto thee, if thou wouldest but *believe and repent*: and how easily thou mightest have obtained mercy in those dayes, how neere thou wast many times to have *repented*, & yet didst suffer the Divell and the World, to keepe thee still in *impenitency*, & how the *day of mercy* is now past, & will never *dawne* againe.

How shall thy understanding bee racked, to consider, how for *momentany riches*, thou hast lost the *eternall Treasure*, and changed heavens felicitie, for hels misery! where every part of thy body without intermission of paine, shall be continually tormented alike.

In

In these *Hellish-torments*, thou shalt be for ever deprived of the *Beatificall sight* of God, wherein consists the *so-veraigne good*, and life of the soule. Thou shalt never see light, nor the least *sight* of joy, but lie in a perpetuall *Prison* of utter *darknes*: where shall be no *order*, but *horror*; no *voice*, but of *blasphemers* and *howlers*: no *noise*, but of *tortures* and *tortured*: no *society*, but of the *divell* and his *angels*, who being tormented themselves, shall have no other *ease*, but to wreake their fury in *tormenting* thee. Where shall bee *punishment*, without *pittie*: *misery*, without *mercy*: *sorrow*, without *succour*: *crying*, without *comfort*: *mischiefe*, without *measure*: *torment*, without *ease*:
Mark. 9 where the *Worme* dyeth not, and the *fire* is never quenched: where the *wrath* of God shall seaze upon thy Soule and Body, as the *flame* of *fire* doth on the *lump* of *Pitch*, or *Brimstone*. In which *flame* thou shalt ever bee *burning*, and never *consumed*: ever *dying*, and never *dead*: ever *roaring* in the pangs of death and never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea-shoare*: thou art no *neerer* to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea so farre are they from ending, that
they

they are ever but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceive a hope, that those fier torments should have an end: this would bee *some* comfort to thinke, that at *length* an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as another Hell, in the *middest* of hell.

This thought shall force the damned to cry, *ai, ai*, as much as if they should say, *ai ai, ai ai*, O Lord, *not ever, not ever* torment us thus. But their *consciencs* shall answer them as an *Eccho*, *ai, ai, ever, ever*. Hence shall arise this dolefull *ai*, *woe* and *alas* for evermore.

This is that *second death*, the generall perfect fulnesse of all *cursednesse* and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy *blisse & felicitie* in Heaven for evermore.

Thus farre of the *miserie* of man in his estate of *corruption*, unlesse that hee bee renewed by Grace in Christ.

Now follows the *knowledge* of *Mans selfe*, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how *happie* a godly man is, in his state of *renovation*.

beeing

being reconciled to God in *Christ*.

The *godly man*, whose corrupt nature is renewed by grace in *Christ*, & become a *new creature*, is blessed in a threefold respect. 1, in his life. 2, in his death. 3, after death.

I. His *blessednesse* during this life, is but in *part*, and that consists in seven things:

1. Because hee is conceived of the *a Spirit*, in the wombe of his *b Mother* the Church: and is *c borne*, not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in *Christ*, is his *d Father*: So that the *e Image of God* his Father, is renewed in him every day more and more.

2. He hath, for the *merits* of *Christ*s sufferings, all his finnes, *originall* and *actuell*, with the *guilt* and *punishment* belonging to them, *f freely* and *fully forgiven* unto him; and all the *g righteousness* of *Christ*, as *freely* and *fully imputed* unto him: and so God is *h reconciled* unto him: and *i approoveth* him as *righteous* in his sight and account.

3. He is freed from *Satans k bondage*, and is made a *l brother* of *Christ*, a *m fellow* *n heire* of his heavenly Kingdom: and a *spirituall o King* and *Priest*, to offer up *o spirituall sacrifices* to God by *Iesus Christ*.

4. God *spareth* him, as a *man spareth his owne sonne*, that *serveth* him. And this *sparing* consists, In

I. Not taking notice of every fault, but *bearing* with his infirmities, *Exod.* 34. 6. 7. A loving *Father* will not cast his *child* out of doors in his sicknesse.

II. Not making his *punishment* when hee is *chastened*, as great as his *deserts*, *Psal.* 103. 80.

III. *Chastening* him *moderately*, when hee seeth that hee will not by any other meanes bee reclaimed, *2 Sam.* 7. 14, 15. *1 Cor.* 21. 13.

IV. *Graciously* accepted his *endeavour*, notwithstanding the imperfection of his obedience, and so preferring the *willingnesse* of his minde, before the *worthinesse* of his worke, *2 Cor.* 8. 12.

V. Turning the curses which hee deserved, to *crosses*, and fatherly *corrections*; yea all *a* things, all *b* calamities of this life; *c* death it self. *d* yea, his very *sinnes*, unto his good.

5. God gives him his *Holy Spirit*, which

I. *e* *Sanctifieth* him by degrees throughout: *f* so that hee doth more and more *dye* to sin, and *live* to righteousness.

II. *Affures* him of his *g* *adaption*, and that hee is by *Grace* the *Childe* of *God*.

III. *Encourageth* him to come with *h* *boldnes*, and *confidence*, into the presence of *God*.

IV. *Moveth* him without *feare*, to say unto him, *Abba Father*.

a Rom.
8. 28.

b Psal.
89. 31.
33.

Psa. 113
97.

Heb. 12
10.

2 Cor.
12. 7.

1 Cor.
3. 22.

and 15.
34. 55.

Heb. 2.
14. 15.

d Luke
22. 31.

32.
Psa. 51

13. 14.
Rom. 8

20. 21.
e 1.

Thess. 5
23.

f Rom.
8. 9. 10

g Rom.
8. 16.

h Heb.
4. 14.

Ephe. 5. 12.

Gal. 4.
16.

Rom. 8
15. 16.

Zac. 12
13.

V. *Powreth* into his heart the gift of *sanctified prayer*.

Rom. 3
16, 27. VI: *Perswadeth* him, that both he and his *prayers* are accepted and heard of God for Christ his Mediators sake,

Rom. 8
1, and
14, 17. I. *Peace* of conscience.
Rom. 8
3, and
14, 17. II. *loy* in the Holy Ghost : in comparison whereof, all *Earthly loyes* seeme *vile* and *vaine* unto him.

a Psa. 8
5, &c.
Heb. 2, 7, 8. 6. Hee hath a *recovery* of his *sovereignty* over the creatures, which he lost by *Adams* fall; and from thence free liberty of using all things which God hath not *restrained*, so that hee may use them with good *conscience*. For to all things in Heaven and Earth hee hath a *sure* *title* in this life? and hee shall have the plenary and peaceable *possession* of them in the life to come. Hence it is, that all *Reprobates* are but *usurpers* of all that they *possesse*, and have no *place* of their owne but *Hell*.

3, 23. 7. Hee hath the *assurance* of Gods *Fatherly* care and protection, day and night over him; which care consisteth in three things:

1. In *providing* all things *necessary* for his *Soule* and *Body*, concerning this life, and that which is to come: so that hee shall be *sure* *ever*, either to have *enough*: or *patience*, to be *content* with that hee hath.

II. In that God gives his Holy Angels, as *Mimfers*, a charge, to attend upon him alwayes for his good: yea, in danger, to pitch their tents about him for his safety, where-ever hee bee. Yea, Gods protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Divell.

Heb. 1.
14.
Psalms.
134, 7-
Psa. 91.
11.

Isa. 4.
3.
Job 1,
10.

III. In that The eyes of the Lord are upon him, and his eares continually open to see his state, and to heare his complaint, and in his good time, to deliver him out of all his troubles.

Psa. 34.
15.
Gen. 7.
1.

Thus farre of the blessed estate of the godly, and Regenerated man in this life: Now of his blessed estate in death.

Psa. 33.
19.

II. Meditations of the blessed estate of a regenerated man in his death.

W Hen God sends Death as his Messenger, for the regenerated man, hee meetes him halfe the way to Heaven: for his ^a conversation, and ^b affection is there before him. Death is neither strange, nor fearefull unto him. Not strange, because hee ^c dyed daily: not fearefull, because whilest hee lived, hee was dead; and his life was ^d hid in Christ with God. To dye unto him therefore, is nothing else in effect, but to ^e rest from his labour in this world, to goe ^f home to his ^g Fathers house,

a Phil.
3. 20.
b Col. 3.
2.
c 1 Cor.
13, 31.
d Col. 3.
3.
e Apo.
14.
f 2 Cor.
5, 6.
g Job.
14, 1.

unto the ^a City of the living God, the
^a Heb. 12, 22, heavenly Ierusalem, to an innumerable
^{etc.} company of Angels, to the generall assembly
 and Church of the first borne, to God
 the Iudge of all: and to the Spirits of just
 men made perfect: and to Iesus the Me-
 diatour of the New Testament. Whilest
 his Body is sick, his Minde is sound:
 for, God ^b maketh all his bed in his
^b Psal. 41, 3. sicknesse, and strengtheneth him with
 faith and patience, upon his bed of
 sorrow. And when hee beginnes to
 enter into the way of all the world, hee
^c Gen. 49. giveth (like ^c Iacob, Moses, and Ioshua)
 to his Children and friends, godly
 exhortations and counsels, to serve
 the true God, to worship him truly,
 all the dayes of their life. His blessed
 soule breatheth nothing but blessings,
 & such speeches as savour a sanctified
 spirit. As his outward man decayeth, so
 his inward man increaseth, and waxeth
 stronger. When the speech of his
 tongue faultreth, the sighes of his heart
 speake lowder unto God: when the sight
 of the Eyes faileth, the holy Ghost illu-
 minates him inwardly with abundan-
 ce of spirituall light. His soule feareth
 not, ^d but is bold to goe out of the body,
^d 2 Cor. 5, 3. and to dwell with her Lord. Hee sighed
 out with ^e Paul, Cupio dissolvi: I desire
^e Phil. 4, 23. to bee dissolved; and to be with Christ. And
 with ^f David. As the Hart panterh after
^f Psal. 42, 2. the waterbrooke: so panteth my soule after
 thee, O God: My soule thirsteth for God.

for the living God : when shall I come and
 appeare before God ? Hee prayeth with
 the Saints : ^a How long, O Lord, which art
 holy and true ? ^b Come, Lord Iesus, come
 quickly. And when the ^c appointed time
 of his dissolution is come, knowing
 that hee goeth to his ^d Father and Re-
 deemer in the peace of a good con-
 science, and the assured perswasion of
 the forvigenes of all his sins, in the
 blood of the Lambe, hee sings with bles-
 sed old Simeon, his ^e Nunc dimittis : Lord,
 now lettest thou thy Servant depart in
 peace, &c. & surrenders up his soule, as
 it were, with his owne hands, into the
 hands of his heavenly Father, saying with
 David : ^f Into thy hands, O Father, I
 commend my soule, for thou hast redeemed
 mee, O Lord, thou God of truth. And
 saying with Stephen, ^g Lord Iesus, receive
 my spirit ; Hee no sooner yeelds up his
 sacred Ghost, but immediatly the ^h holy
 Angels, who attended upon him from
 his birth, unto his death, ⁱ carry and
 accompany his soule unto Heaven, as
 they did the Soule of Lazarus into A-
 brahams bosome, ^k which is the King-
 dome of Heaven, whither onely good
 Angels and good workes doe accompany
 the Soule : the one to deliver their
 charge, the other to receive their
^m reward.

The Bodie in convenient time, as
 the sanctified ^a Temple of the Holy

^a Apo.
6, 10.
^b Apo.
22, 20.
^c Job
14, 5.
^d Psal.
31, 5.
^e Luc.
22, 29.
^f Psal. 3,
7.
^g 1/a. 37,
2.
^h Psal.
31, 5.
ⁱ Act.
7, 59.
^j Marc
13, 10.
^k Act.
12, 15.
^l 27,
15.
^m Luk.
26, 22.
ⁿ Mat.
8, 11.
^o Luc.
13, 13.
^p 8.
^q Act.
15, 10.
^r 11.
^s Ephes.
1, 10.
^t Heb. 12
2, 10.
^u 16, and
12, 23.
^v 22, 23.
^w Luk. 19
9, and
9, 33.
^x Psalms
91, 13.

Heb. 1, 14. ^m Apo. 14, 13, and 22, 12. ⁿ 1 Cor. 5, 13.

f *Mas.* Ghost, the f members of Christ, nourished
 26, 6. by his bodie, the e price of the blood of
 g 1 *Cor.* the Sonne of God, is by his fellow-
 6, 10. brethren reverently laid to h sleepe
 i *Per.* in his grave, as in the bed of Christ,
 1, 19. in an assured hope to i awake in the
 h 1 *The* Resurrection of the just, at the last day,
 4, 14. to bee partaker with the Soule of life
Alis 7 and glory everlasting. And in this
 6, and respect not onely the soules, but the
 8, 3. very bodies of the faithfull also are
 i *Den.* termed blessed.
 13, 3.
 ioh. 5.
 23, 29.
Luk. 14

14.
 i *Thes.* Thus farre of the blessednesse of the
 4, 16, soule and body of the Regenerated
 17. man in death. Now let us see the ble-
Apoc. sednesse of his soule and body after
 14, 15. death.

III. Meditations of the blessed estate of the Regenerated man after death.

T His state hath three degrees :
 1. From the day of Death, to
 the Resurrection.

2. From the R-surrection to the pro-
 nouncing of the Sentence.

3. After the Sentence, which lasts
 eternally.

As soone as ever the Regenerated
 a *Luke* man hath yeelded up his Soule unto
 16, 22. Christ, the holy Angels take her into
 b *Heb.* their custody, and immediately a carry
 1, 4. her into Heaven : and there present
 c 12, her b before Christ, where she is
 14. crowned with a c Crowne of righteousness,
 c 1 *Tim*
 4, 8.

and glory; not which shee hath deserved by her good workes, but which God hath promised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory.

Oh, what a joy will it bee to thy Soule! which was wont to see but misery and sinners, now to behold the face of the God of Glory? yea, to see Christ well-comming thee, as soone as thou art presented before him by the holy Angels, with an *Euge bone serve!* Well done, and well-come good and faithfull servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors: and all the soules of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory? if the *Queene of Sheba*, beholding the glory and attendance given to *Salomon*, as it were ravished therewith, brake out and said, *Happy are thy men, happy are these thy servants, which stand ever before thee, and beare thy wisdom:* How shall thy soule bee ravished to see her selfe by grace admitted to stand with this glorious Company, to behold the blessed

Apoc.
2. 10.
1 Pet.
5.

Col. 3.
6.
Eph. 1.
11.

1 King.
10.

Face of Christ, and to heare all the *treasures* of his Divine *wisedome* ! How shalt thou rejoyce to see so many *thousand thousands* well-comming thee into their heavenly society ! for as they all rejoyced at thy *conversion* ; so will they now bee much *more joyfull* to behold thy *Coronation* ; and to see thee receive thy *Crowne* , which was laid up for thee against thy *comming* . For there the *Crown* of *Martyrdom* shall be put op the head of a *Martyr* , who for Christs Gospels sake indured torments : the *Crowne* of *Virginity* on the head of a *Virgin* , which subdued *Concupiscence* : the *Crowne* of *Piety* and *Chastity* on the head of them , who sincerely professed Christ , and kept their *Wedlocke-bed* undefiled : the *Crowne* of good works on the good *Almes-givers* head , who liberally releevd the *poore* : the *Crowne* of *incorruptible glory* on the head of those *Pastors* , who by their preaching and good example, have converted soules from the corruption of sinne , to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the rejoycing of this Heavenly Company , to see thee thus *crowned* with glory , *arrayed* with the shining *Robe* of righteousness ; and to behold the *Palme* of *victory* put into thy hand ? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the world ,

the

the *snarcs* of the Divell, the paines of hell, and obtained with them thy eternall rest and *happinesse*? for there every one joyeth as much in anothers *happinesse*, as in his owne, because hee shall see him as much loved of God, as himselfe. Yea, they have as many distinct *joyes*, as they have *companions* of their joy. And in this joyfull and blessed state, the Soule resteth with *Christ* in Heaven, till the *Resurrection*: when as the number of her fellow-servants and Brethren bee fulfilled, which the Lord tearmeth but a *little season*.

Apoc.
7, 9.

The second degree of mans blessednesse after death, is from the *Resurrection*, to the pronouncing of the full Sentence: For at the last day,

I. The *Elementary Heavens*, Earth, and all things therein, shall bee a *dissolved* and *purified with fire*.

22 Pet
3, 10,
12, 13.
b1 Cor.
15, 52.
1 Thes.
4, 16.
1 Tim. 5,
28.
Ezq. 37
Rom. 8
11.
Rom. 8
17.
1 Cor.
16, 22.
Phel. 3,
10, 11.
1 Thes.
4, 17.
Matth.
19, 37.

II. At the *sound* of the last *Trumpet* or *voice* of *Christ* the *Archangel*, the very same bodies which the *Elect* had before (though turned to dust and earth) shall rise againe. And in the same instant, every mans Soule shall re-enter into his *owne body*, by *vertue* of the *Resurrection* of *Christ* their head, and bee made alive, and rise out of their graves, as if they did but *awake* out of their beds. And howsoever *Tyrants* bemangled their bodies in *pieces*, or consumed them to *ashes*: yet

† Das.
4. 12.

1 Thes.

4. 14.

Par est

pote-

tas Dei

ad in-

stitu-

endos,

& re-

stitu-

endos ho-

mines.

Aus-

thor.

a Psal.

65. 10.

* Ter-

cul de

Resur-

rect. c.

6. Hier.

Epi. 27

& 61.

Aug.

lib. 22.

de Ci-

uit. Dei

cap. 17

& om-

nes

Theo-

logi

in 4.

Sent.

dist. 44

b Eph.

4. 13.

Ita

com-

muni-

ter cre-

dunt

Theo-

logi

in 4.

Sent.

dist. 44.

shall the *Elect* finde it true at that day, that not a haire of their head is perished.

III. They shall come forth out of their graves, like so many *Iosephs* out of Prison: or *Daniels* † out of the *Lions den*; or *Jonahs* out of the *Whales belly*.

IV. All the bodies of the *Elect* being thus made *alive*, shall arise in that a *perfection* of nature, whereunto they should have attained by their naturall temperament, if no impediments had hindred: and in that *vigor of age*, that a perfect man is at, about three and thirty yeeres old, each in their *proper sexe*: Whereunto *Divines* thinke the *Apostle* alludeth, when hee saith:

b Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ. Whatsoever imperfection was before in the body, (as *blindnesse*, *lameness*, *crookednesse*) shall then be done away. *Jacob* shall not halt, nor *Isaac* bee blind, nor *Lea* beare-eyed, nor *Mephibosheth* bee lame: for if *David* would not have the *blinde* and *lame* to come into his house, much lesse will Christ have *blindnesse* and *lameness* to dwell in his heavenly Habitation. Christ made all the *Blind* to see, the *Dumbe* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to seeke his grace on earth: much more will hee heale all their imperfe-

dist. 44. Vide Aug. de Civit. Dei lib. 22. cap. 15, and 16.

Etiam,

tions, whom he will admit to his glory in heaven. Among those Tribes, there is not one feeble: but the Lame man shall leape as an Hart, and the Dumbe mans tongue shall sing. And it is very probable, that seeing God created our first parents, not Infants, or Old men, but of a perfect age, or stature; the *ἀνάστασις*, or new creation from death, shall every way bee more perfect, then the *πλασις*, or first frame of Man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

V. The bodies of the Elect being thus raised, shall have foure most excellent and supernaturall qualities, For:

I. They shall bee raised in power, whereby they shall for ever be freed from all wants and weaknesse, and inabled to continue, without the use of meat, drinke, sleepe, and other former helpes.

II. In incorruption, whereby they shall never bee subject to any manner of imperfections, blemish, sicknesse, or death.

III. In glory, whereby their bodies shall shine as bright as the sun in the firmament, and which being made transparent, their soules shall shine thorow, farre more glorious then their bodies. Three glimpses of which glory were seene: First, in Moses face. Secondly,

Psal.
103.
37.
Isa. 35,
5.

1 Cor.
15, 43.

1 Cor.
15, 41.
Isa. 65,
20.

Aug.
Ench.
cap. 90.
Matth.

13, 43.
Dan. 2
3.

Luke 9,
31.
Zach. 9
16.

1 Thes.
4, 17.
Exo. 34

in 37.

Matth. in the transfiguration: Thirdly, in *Sto-*
17. *phens* countenance. Three instances and
Alf. assurances of the glorification of our bo-
6, 13. dyes, at that glorious Day. Then shall
1 Sam. David lay aside his *Sheepheards* weed,
13, 4. & put on the robe of the Kings Sonne
** Hest.* Iesus, not *Ionathans*. Then every true
6, 14. *Mordecai* (who mourned under the
a Vbi Sackcloth of this corrupt flesh) shall
volet bee arrayed with the Kings * *Royall* ap-
spiri- parell, and have the *Crowne Royall* set
tus, ibi upon his head, that all the world may
erit &c see; how it shall bee done to him, whom
corpus, the King of Kings delighteth to honour. If
Aug. now the rising of one Sun makes the
b If. 40 morning so glorious, how glorious
31. shall that Day be, when innumerable
Wisd. millions of millions of bodies of Saints
3, 7. and Angels shall appeare more glo-
1 Cor. 5 rious then the brightnes of the Sun! the
46. Body of Christ in glory surpassing all.
c Spiri- 4. In *Agilty*,^a whereby our bodies
tualia shall be able to ascend, and to meet the
post re- Lord at his glorious coming in the ayre,
surre- as Eagles fling unto their blessed carrosse.
ctioue To this agilitie of the Saints glorious
erunt bodies, the Prophet alludes,^b saying,
corpo- They shall renew their strength: they shall
ra, non mount up with wings as Eagles: they shall
quia run, and not bee weary: they shall walke,
corpo- and not faint. And to this state may that
ra esse saying of wisdom bee referred; In the
desi- time of their vision they shall shine, and
stant, run to & fro, as sparkes among the stubble.
sed And in respect of these foure quali-
quia
spiritu
yivifi-
cante
subsi-
stunt.
Aug. l.
13, de
avir.
Del. cap
23.

ties, Paul calleth the raised bodies of the Elect, *Spirituall*: for they shall bee spirituall in *qualities*, but the same still in *substance*.

And howsoever *sinne* and *corruption* make a man in this state of *mortality*, lower then *Angels*: yet surely, when God shall thus crowne him with glory and honour, I cannot see how man shall bee any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* also, in respect of his Soule; yea, more then this: they shall have also a spirituall body, *fashioned like unto the glorious body* of the Lord Iesus Christ; in whom mans-*nature* is exalted by a *personall union*, into the glory of the Godhead, and individuall society of the blessed *Trinity*: An honour which hee never vouchsafed *Angels*. And in this respect man hath a prerogative *above* them; Nay, they are but *spirits* appointed to bee *Ministers* unto the *Elect*: and as many of them who at the first disdaind this office, and would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the *dignity* of *Angels*, but extols the greatness of Gods love to *Mankind*.

But as for all the *Elect*, who at the second, & sudden comming of Christ, shall bee found *quicke* and *living*: the fire that shall burne up the corruption of the world, and the works therein, shall in a *moment*, in the

twinkling

Psal. 8,
5.

Phil. 3,
21.

Heb. 2,
16.

Heb. 1,
14.

Psa. 93,
11.

Jud.
vers. 6.

1 Pet.
2, 4.

1 Pet.
3, 10.

11, 12.

1 Cor.
15, 53.

a Luke
17.34.

The
Elect
Soules.
Apo-
strophe
to her
body,
at her
first
meeting
in the
Resur-
rection.
Gen. 2,
14.

twinkling of an eye, overtake them as it finds them; either *grinding* in the Mill of provision, or walking in the fields of pleasure, or *lying* in the bed of ease; and so (burning up their dross and corruption) of mortall, make them *immortall* bodies: and this *change* shall bee unto them in stead of death.

Then shall the Soule with joyfulness greet her *Body*, saying; Oh well met againe, my *deare sister*! How sweet is thy voyce! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not onely for mee to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Temple* for ever. The *Winter* of our *afflictions* is now past: the storme of our misery is blowne over; and gone. The *Bodies* of our *Elect* Brethren appeare more *glorious*, then the *Lilly-flowers* on the earth: the time of singing *Hallelujah* is come; and the voyce of the *trumpet* is heard in the Land. Thou hast beene my *Yoke-fellow* in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall wee enter together into our *Masters joy*. As thou hast borne with me the *Crosse*, so shalt thou now weare with me the *Crowne*. As thou hast with mee *sowed* plentifully in *teares*, so shalt thou *reape* with

mee

mece abundantly in joy. O blessed, aye
 blessed be that God! who (when yonder
 reprobates spent their whole time in
 pride, fleshly lust, eating, drinking, and
 prophane vanities) gave us grace to
 joyne together, in watching, fasting,
 praying, reading the Scriptures, keeping
 his Sabbaths, hearing Sermons, recei-
 ving the Holy Communion, releev-
 ing the poore; exercising (in all humility)
 the works of Piety to God; and walking
 conscionably in the duties of our cal-
 ling, towards men. Thou shalt anon
 heare no mentio of thy sins, for they are
 remitted & covered: but every good wor-
 ke, which thou hast done for the Lords
 sake, shall be reheard and rewarded.
 Cheere up thy heart, for thy Iudge is
 flesh of thy flesh, and bone of thy bone.
 Lift up thy head, behold these glo-
 rious Angels, like so many Gabriels,
 flying towards us, to tell us that the day
 of our Redemption is come, and to convey
 us in the clouds, to meete our Redeem-
 er in the Ayre. Loe, they are at hand.
 Arise therefore, my Dove, my Love, my
 faire one, and come away. And so like
 Roes, or young Harts, they runne with
 Angels towards Christ, over the trem-
 bling Mountaines of Bethel.

V I. Both quicke and dead, being
 thus revived and glorified, shall forth-
 with (by the Ministry of Gods Holy
 Angels) bee gathered from all the
 quarters and parts of the world,

Psa. 23
1.

Dan.
9, 21.
Ec.

Luk. 21
28.

Can. 2,
1, 3.
Verse
17.

Luk. 7.
34, 35.
36.

and

1 Thes. 4. 17. and caught up together in the Clouds,
 meeete the Lord in the Ayre, and so shall
 come with him, as a part of his gl
 rious traine, to judge Reprobate & ev
 1 Cor. 6. 2. 3. angels. The twelve Apostles shall
 upon twelve Thrones (next Christ)
 judge the twelve Tribes, who refuse
 to heare the Gospell preached by
 their Ministry. And all the Saints
 1 Cor. 6. 2. 3. (honour and order) shall stand next unto
 them, as Iudges also, to judge the ev
 angels, and earthly-minded men. And
 Apoc. 22. 12. every of them received grace in this
 life, to be more zealous of his glory, and
 Rom. 26. 2. more faithfull in his Service, than
 1 Cor. 9. 6. others: so shall their glory and reward
 be greater then others in that Day.

The place whether they shall bee
 gathered unto Christ, and where Christ
 shall sit in Iudgement, shall bee
 the Aire, over the Valley of Iehosaphat,
 by Mount Olives, neere unto Ierusalem,
 Eastward from the Temple: as
 1 Thes. 4. 17. is probable for foure reasons.

I. Because the holy Scriptures
 seemes to intimate so much in plain
 words: I will gather all Nations into the
 valley of Iehosaphat, and plead with them
 there, Cause thee mightie ones to
 downe. O Lord: let the Heathen bee
 12. weakened, and come up to the valley of Iehosaphat:
 for there will I sit to Iudge all the
 Heathen round about. Iehosaphat signifieth,
 The Lord will Iudge. And this valley
 was so called from the great

ctory which the Lord gave * *Iehosaphat* and his people over the *Ammonites, Moabites, &* inhabitants of *Mount Seir*. Which victory was a type of the *finall victory*, which *Christ*, the supreme *Iudge*, shall give his *Elect*, over all their enemies in *that place*, at the last Day, as all the *Iewes* interpret it. See *Zac. 14. 4, 5. Psal. 51, 1, 2, &c.* all agreeing, that the place shall bee *thereabout*.

* 2 Chr.
10, 29.

I I. Because that as *Christ* was *thereabout* crucified, and put to open shame: so over that place, his glorious *Throne* should bee erected in the *Aire*, when hee shall appeare in *Iudgement*, to manifest his *Majesty* and glory. For it is meete that *Christ* should in *that place* judge the world with righteous judgement, where hee himselve was *unjustly* judged and condemned.

† News
this
valley
was
Mount
Moriah,
where
Abraham
sacrificed
Isaac
Gen.
22.
Iacob
saw
Angels
ascending
and descending
on a
ladder,
Gen.

I I I. Because that seeing the *Angels* shall bee sent to gather together the *Elect*, from the *four* winds, from one end of *Heaven*, to the other: It is most probable, that the *place* whither they shall bee gathered to, shall be neere *Ierusalem*, and the *Valley of Iehosaphat*:

22. The Angel put up his sword, and fire from heaven burns the Sacrifice in Abrahams floor, 2 Sam. 24. Salomon builded the Temple, 2. Chro. 3, 1. Christ preached the Gospel, suffered his passion, and entered into his glory, Carth. in Gen. 22.

Sea be-
yond
Jordan
to-
wards
Tyrrus,
entresh
the
middest
of the
world,
And
Engel-
saith
of Je-
rusalem
In me-
dio ge-
nium
posui
eam.
That
from
Sion,
as from
a cen-
ter, the
Law
should
bee pu-
blished
to all
nations
and
there all
nations
shall be
judged
ac cor-
ding to
the
Law,

which * *Cosmographers* describe to be in the midst of the superfiacie of the earth. If the *termini a quibus*, bee the foure parts of the World: the *terminus ad quem*, must bee about the Center.

I V. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the a *Valley of Iehosaphat*: so hee shall in like manner come downe from heaven. This is the opinion of *Aquinas*, and all the Schoole-men, except *Lombard* and *Alexander Hales*.

V. Lastly, when *Christ* is set in his glorious *Throne*, and all the many thou- sands of his *Saints* and *Angels*, shining more bright then so many *Sunnes* in glory, sitting about him: and the body of *Christ*, in glory and bright- nesse surpassing them all: (The *Reprobates* being separated, and remain- ing beneath upon the Earth: b for the right hand signifieth a *blessed*, the left hand a *curst* Estate) *Christ* will first pronounce the sentence of *absolution* and blisse upon the *Elect*. First, be- cause hee will thereby encrease the griefe of the *reprobate*, that shall heare it. Secondly, to shew himselfe c more prone to *Mercy*, then to *Iudgement*. And thus from his *Throne of Majesty*

Rom. 2, 12. *Aclor.* 1, 11. *Richardus de villa nova. Thom.* in 1a 2a. *Dist.* 47, 48. *Matth.* 25, 31. *Iude v.* 14. a *Apol.* 20, 11, 12. b *Matth.* 19, 28. *Hilar. in Cant.* 21. *Anselm. in Mat. c.* 25. *Psa.* 145, 9. *Isa.* 8, 32. c *Ad poenas tardus Deus est, ad præmia velox.*

in the Ayre, hee shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come yee blessed of my Father, inherit the Kingdome, prepared for you; from the beginning of the world: for, &c.* Matth. 25, 34.

Come ye] Heere is our blessed union with Christ, and by him, with the whole Trinity.

Blessed] Heere is our absolution from all finnes, & our plenary endowment with all grace and happinesse.

Of my Father] Heere is the Author, from whom, by Christ, proceeds our felicity.

Inherit] Heere is our Adoption.

The Kingdome] Behold our Birth-right and possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World] O the free, eternall, unchangeable Election of God!

How much are those soules bound to love God, who of his meere good will and pleasure, chose and loved them, before they had done either good or evil! Rom. 9, 11.

For, I was hungry, &c.] O the Goodnesse of Christ, who takes notice of all the good workes of his Children, to reward them! How great is his love to poore Christians, who takes every worke of mercy done to them for his sake, as if it had bee done to himselve!

Ioh. 10 Come yee to mee, in whom yee have be-
25. leaved, before yee saw mee: and whom
1 Pet. ye have loved and sought for, with so
1, 3. much devotion, and through so many
 tribulations. Come now, from labour to
 rest: from disgrace, to glory: from the
 jawes of death, to the joyes of eter-
 nall Life. For my sake yee have bin
Matt. 5 railed upon, reviled, and cursed: But
11. now it shall appeare to all those cur-
 sed *Esaus*, that you are the true *Jacobs*,
 that shall receive your Heavenly Fa-
 thers blessings: & blessed shall you bee.
Psa. 27 Your Fathers, Mothers, & neereft kindred
10. forsooke, and cast you off, for my
Mark. Truthes sake, which you maintained:
19, 29 but now my Father will bee unto you
 a Father, and you shall bee his Sonnes
 and Daughters for ever. You were
Iohn. cast out of your lands and livings, and
10, 17, forsooke all for my sake and the Gospel:
2 Cor. But that it may appeare that you
6, 10. have not lost your gaine, but gained by
 your losse: in stead of an Earthly in-
 heritance and possessions, you shall
 possesse with mee the inheritance of
 my Heavenly Kingdome, where you
 shall bee for love, Sons: for birth-
 right, Heires: for dignity, Kings: for
 holinesse, Priests: and you may bee
 bold to enter into the possession thereof
 now, because my Father prepared, and
 kept it for you, ever since the first
 foundation of the world was laid.

Immediately after his Sentence of

absolu-

absolution and benediction, every one receiveth his Crowne, which Christ the righteous Iudge puts upon their heads, as the reward which hee hath promised of his grace and mercy, unto the Faith and good workes of all them that loved that his appearing. Then every one taking his Crowne from his Head, shall lay it downe (as it were) at the feet of Christ; And prostrating themselves, shall with one heart and voyce, in an Heavenly sort and comfort, say; Praise, and Honour, and glory, and Power, and Thankes bee unto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to raigne with thee in thy Kingdome for evermore. Amen.

2 Tim.
4, 8.
1 Pet.
5, 4.
Apoc.
4, 5.

Apoc.
4, 10.

Then shall they sit in their Thrones and order, as Iudges of the Reprobates, and evill angels, by approving, and giving testimony to the righteous sentence and judgement of Christ, the Supream Iudge.

1 Cor. 6
1, 2.
3, 6.
Matth.
19, 18.

After the pronouncing of the Reprobates sentence & condemnation, Christ will performe two solemne Actions.

I. The presenting of all the Elect unto his Father. Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they beleevd it, and

Ioh. 17
12, 14.
23, 24.

John.
12, 16.

the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those, whom thou hast given mee, bee with mee where I am; that they may behold my glory, which thou hast given mee: and that I may be in them, and thou in mee, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved mee.

1 Cor.
15, 24.

I I. Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and Supreme head of the Church, hee suppressed his Enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that his Kingdome of Grace over his Church in this World ceasing; hee shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdome of Glory for evermore. Not that the dignity of his Manhood shall bee any thing diminished: but that the glory of his Godhead shall bee more manifested: so that as hee is God, he shall from thenceforth, in all fulnesse, without all externall meanes, rule all in all.

From this Tribunall seate, Christ shall arise, and with all his glorious company of Elect Angels and Saints, he shall goe up triumphantly in order and array, unto the heaven of havens with

such

such a heavenly noyse and Musicke : that now may that song of David bee truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to bee exalted. And that marriage song of Iohn; Let us bee glad and rejoyce, and give honour to him : for the Marriage of the Lambe is come, and his Wife hath made her selfe ready. Allelujah; for the Lord God omnipotent reigneth.*

*Psa. 47
5, 6.*

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated Man in Heaven, after hee hath received his sentence of Absolution, before the Tribunall seate of Christ, at the last Day of Iudgement.

HEere my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent blisse, and eternall waight of glory (whereof all the afflictions of this present life are not worthy) which all the Ele&t shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joynt heires, into that everlasting Kingdome of joy.

2 Cor.

4, 17.

Rom. 8

18.

Rom. 8

17.

Notwithstanding, wee may take a scantling thereof thus :

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects :

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *effects* of those *Prerogatives*.

I. Of the *Place*.

11.
King 8.
1 Cor.
12, 24.

Psalm.
19, 5.
Matth.
13, 10.

Apoc.
21, 2,
6.
Verse
24, and
27.
Verse
13.
Verse
15.
Verse
19, 20.

THe place is the ^a Heaven of heavens, or the ^b third Heaven, called *Paradise* : whither *Christ* (in his humane nature) ascended far above all visible Heavens. The *Bridegroomes Chamber*, which by the firmament, as by an azured curtaine spangled with glittering *starres*, and glorious *planets*, is hid, that wee cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himselfe to our weakenesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man : And therefore likeneth it to a great and a holy City, named the *Heavenly Ierusalem* : Where *onely God*, and *his people*, (who are saved and written in the *Lambs Booke*) doe inhabit : all built of pure gold, like unto cleere glasse or *Christall* : the

walled

walles of Iasper stone: the foundations of the
 walles with twelue manner of precious
 stones, having twelue gates, each built of one
 pearle; three gates towards each of the foure
 corners of the world: and at each gate an
 Angel, (as so many Porters) that no un-
 cleane thing should enter into it. It is foure-
 square, therefore perfect: the length, the
 breadth & height of it are equall, 12000
 furlongs every way; therefore glorious and
 spacious. Thorow the middest of her streets
 ever runneth a pure River of the water of
 life, as cleare as Christall, therefore whole-
 some. And of either side of the River, is the
 Tree of Life, ever growing: which beares
 twelue manner of fruits, and gives fruit
 every moneth: therefore starefull. And the
 leaves of the Tree is health to the Nations:
 therefore healthy. There is therefore
 no place so glorious by creation, so
 beautifull with delectation, so rich in
 possession, so comfortable for habitation.
 For there the King, is Christ: the Law,
 is love: the honour, verity: the peace,
 felicitie: the life, eternitie. There is
 light without darkenesse: mirth, with-
 out sadnesse; health, without sicknesse;
 wealth, without want; credit, without
 disgrace; beauty, without blemish;
 ease, without labour; riches, without
 rust; blessednesse, without misery;
 and consolation that never knoweth
 end. How truly may wee cry out
 (with David) of this City: Glorious things
 are spoken of thee, O thou City of God: and

Ver. 21
 Ver. 13
 Ver. 12
 Ver. 27
 Ver. 16

Apoc.
 22, 1,
 2.

Psalms.
 87, 3.

yet all these things are spoken but according to the weaknesse of our capacity. For heaven exceedeth all this in glory *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof*: as witnesseth Paul who was in it, and saw it. O let us not then *dote* so much upon these *woodden cottages* and houses of *moulding clay*, which are but the Tents of ungodlinesse, and habitations of sinners! but let us looke rather, and long for this *Heavenly City, whose builder and maker is God*: which hee (*who is not ashamed to be called our God*) hath prepared for us.

II. Of the Object.

THE blissefull and glorious object of all *intellectuall and reasonable* creatures in Heaven, is the *God-head, in Trinity of Persons*: without which, there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This Object wee shall enjoy two wayes.

I. By a *Beatificall vision* of God.

II. By possessing an *immediate communion* with his divine nature.

The *beatificall vision* of God, is that onely, that can content the infinite mind of man. *For every thing tendeth to his center, GOD is the center of the soule*: therefore (like *Noahs Dove*) shee cannot rest, nor joy.

2 Cor.
12, 4.
1 Cor.
2, 4.

Heb.
11, 10.
Heb.
11, 6.

a Visio
Dei
beati-

fica
est
sum-
mum
bonum
nostru.

Aug.
lib. de
Trin. c.
b Feci-
sti nos
domine
ad te:
inquietum

igitur
est cor
nostru,
donec
requiescat
in te.

Aug.
Conf.
lib. 1.
cap. 3.
&c.

till

till she returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might see the face of God. Therefore the whole Church prayeth so earnestly: God bee mercifull unto us, and blesse us, and cause his face to shine upon us. When Paul once had seene this blessed sight; hee (ever after) counted all the riches and glory in the world (respect of it) to bee but dung: and all his life after was but a sighing out (*cupio dissolvi*) I desire to bee dissolved, and to be with Christ. And Christ prayed for all his Elects in his last prayer; that they might obtaine this blessed vision; Father, I will that they which thou hast given me, bee: (where?) even where I am: (to what end?) that they may behold that my glory, &c. If *Moses* face did so shine, when hee had been with God but forty dayes, and seene but his backe-parts: How shall wee shine, when wee shall see him face to face for ever? and know him as we are knowne, and as he is? Then shall the soule no longer bee tearmed *Marah*, bitternesse, but *Naomi*, beautifullnesse, for the Lord shall turne her short bitternesse, to eternall beauty and blessednesse, *Ruth* 1, 20.

The second meanes to enjoy this object is, by having an immunity, and an eternall communion with God in Heaven. This wee have, first, by being (as members of Christ) united to his

Exod.
33, 13,
&c.

Psa. 67
1, and
80, 1.

Phil. 3,
8, 11.

Phil. 1,
23.

Ioh. 17
24.

Exod.
34, 29.
Exod.
33, 13.

1 *Cor.*
13, 12.
1 *Cor.* 3
13.
1 *Iohn*
3, 2.

Manhood, and by the *manhood* personally united to the Word, wee are united to him, as he is God: and by his God-head to the *whole Trinity*. Reprobates at the last day shall see God (as a just *Iudge*) to punish them: but (for lacke of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Divels (when they saw Christ) cryed out, *Quid nobis tecum?* What have wee to doe with thee, O Sonne of the most high God? But (by vertue of this Communion) the penitent soules may boldly goe and say unto Christ (as Ruth unto Boaz) Spread, O Christ, the wing of thy garment of thy mercy over thine handmaide: for thou art my kinsman. This Communion God promised Abraham, when he gave him, himselfe for his great reward. And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word, saying: *God shall bee all in all unto us*. Indeed, God is *now* all in all unto us: but by meanes, and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes) will bee unto us *all the good things*, that our soules and bodies can wish or desire. Hee himselfe will be *salvation*, & joy to our soules: *life* & health to our bodies: *beauty* to our eyes: *musicke* to our eares: *honey* to our mouths:

Marke
2,7.

Ruth
3,9.

Gen.
15,1.
Ioh. 17
20,21.

1 Cor.
15,28.

perfurme to our nostrils: meate to our bellies: light to our understanding: contentment to our wils; and delight to our hearts, and what can be lacking, where God *himselfe* will bee the soule of our soules? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, & goodnesse, that are in men, beasts, fishes, fowles, trees, hearbs, & all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him wee shall enjoy them in a farre more perfect and blessed manner. Hee *himselfe* will then supply their use: nay, the best creatures (which serve us now) shall not have the honour to serve us then. b There will bee no neede of the Sunne, nor of the Moone to shine in that City: for the glory of God doth light it. No more will there bee any need, or use of any creature, when we shall enjoy the Creator himselfe.

When therefore wee behold any thing that is excellent in any Creatures, let us say to our selves: How much more excellent is hee, who gave them this excellency! When we behold the wisdom of men, who overrule creatures stronger than themselves; out-runne the Sun & Moone in discourse, prescribing many yeeres before, in what course they shall be eclipsed. let us say to our selves, how admirable is the *Wisdom* of God, who made men

a Anima animæ erit Deus, Bern. Non potest summus rerum conditor in se non habere, quæ rebus à se conditis dedit: quem admodum sol astris. Hugo l. 4. de anima. cap. 15. b Apo. 21, 23.

c Seneca de beneficiis, lib. 2. cap. 16.

so wise! Whē we consider the strength of *Whales* and *Elephants*, the temper of *Winds*, and terrour of *Thunder*; let us say to our selves: How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty & fearful Creatures? When wee taste things that are delicately *sweet*, let us say to our selves: O how *sweet* is that God, from whom *all* these creatures have received this *sweetnesse*? When we behold the admirable *colours* which are in *Flowers*, and *Birds*, & the lovely beauty of *Women*, let us say: How *faire* is that God, that made these so faire!

Judg.
2, 5.

And if our loving God hath thus provided us so many *excellēt* delights, for our passage thorow this *Bochim*, or valley of reares; what are *those* pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters joy*? How shall our soules be there ravished with the love of so lovely a God? So glorious is the object of heavenly *Saints*. So amiable is the sight of our gracious *Saviour*.

III. Of the Prerogatives which the Elect shall enjoy in Heaven.

Matth.

25.

1 Pet.

1, 4.

Eph. 3,

4.

Hab.

12, 11.

BY reason of this Communion with God, the *Elect* in Heaven shall have foure superexcellent prerogatives.

1. They shall have the *Kingdome of Heaven* for their inheritance: and they

shall

shall be *free* Denizens of the *heavenly Ierusalem*. *S. Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heavenly *Ierusalem*, shall ever bee freed from the whip of eternall torments. For this freedome was bought for us, not with a *great summe of money*, but with the *precious blood* of the Son of God.

Acts
22, 26.

II. They shall bee all *Kings*, and *Priests* (*Spirituall Kings*) to raigne with *Christ*, and to triumph over *Satan*, the *World*, and *Reprobates*: and *Spirituall Priests*, to offer unto God the *spirituall Sacrifice of Praise* and *Thankes-giving* for evermore. And therefore they are said to weare both *Crownes* and *Robes*. Oh what a comfort is this to *poore Parents*, that have many *Children*! If they breed them up in the feare of God, to bee true *Christians*: then are they *Parents* to so many *Kings* and *Priests*.

Acts
12, 13.
1 Pet.
1, 19.

Apoc.
5, 20.
1 Pet.
2, 9.
Rom.
12, 10.

1 Pet.
2, 5.
Heb.
13, 5.

III. Their bodies shall *shine* as the brightnes of the *Sun* in the firmament; like the glorious *Body of Christ*, which shined *brighter* then the *Sunne* at noone, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the *Apostle*) it shall rise a *glorious body*: yea, a *spirituall body*, not in substance,

Matth.
13, 43.
Phil. 3
21.
Acts
12, 6,

Luke
9, 13.
Mark
9, 3.
1 Cor.
15, 43,
44.

but

but in quality: preserved by spirituall meanes, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (falling more vile than a *carrion*) should thus arise in glory, like unto the body of the *Sonne of God*?

1 Theſ.
4, 1.

I V. Lastly, they (together with all the holy Angels) *there keepe* (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye blessed Trinity, for the *creating, redeeming, and sanctifying* of the Church: & for his power, wisdom, justice, mercy, and goodness, in the *governement* of Heaven & Earth. When thou hearest a sweet Consort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of Heavenly *Angels and Saints*) thou shalt sing a part in that spirituall *Alleluiah*, on that *eternall blessed Sabbath*, where there shall bee such *variety* of pleasures, and *satiety* of joyes; as neither know *tediouſnesse* in doing, nor *end* in delighting.

I V. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in heaven five notable effects.

1 Cor. 1
10.
Aug.
solilo-
que.
cap. 36.

THEY shall *know* GOD, with a perfect *knowledge*, so farre as Creatures can possibly comprehend the *Crea-*

tor. For there wee shall see the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: so that wee shall not need to learne (of the things which were *made*,) the knowledge of *him* by whom all things were made. The *excellentest* creatures in this life, are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* shall be drawne aside, then shall we see God *face to face*, and know him, as wee are knowne.

Wee shall know the power of the *Father*, the wisdome of the *Sonne*, the Grace of the *Holy Ghost*: and the indivisible nature of the blessed *Trinity*. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall bee. For,

I. Christ tels the Iewes, that they shall see *Abraham*, *Isaac*, and *Iacob*; and all the *Prophets* in the *Kingdome* of God: therefore wee shall know them.

II. *Adam* in his innocency, knew *Eve* to bee *bone of his bone*, and *flesh of his flesh*, as soone as hee awaked: much more then shall wee know our kindred, when wee shall awake *perfected* and *glorified* in the resurrection.

III. The Apostles knew *Christ* after his resurrection, and the *Saints* which rose with him, and appeared in the *holy City*.

IV. *Peter*, *Iames*, and *Iohn*, knew

Nihil
notum
in ter-
ra, nihil
igno-
tum in
celo.

1 Cor.
13, 11.
2 Cor.
3, 16.
Res
veræ
sunt in
mundo
invisi-
bili, in
mundo
visibili
umbræ
rerum,
Herm.

Luk. 13
28.

Gen. 2.
23.

Math.
27, 53.

Math.
17, 4.

Moses and Elias in the transfiguration: how much more shall wee know one another, when wee shall bee all glorified?

Luke
16, 33.

V. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in Heaven.

Matth.
19, 28.
1 Cor. 6
2, 3.

VI. *Christ* saith, that the twelve *Apostles* shall sit upon twelve *Thrones*, to judge (at that day) the 12 *Tribes*: therefore they shall bee knowne, and consequently the rest of the Saints.

1 Cor.
13, 12.

Aug.
ad Ita-
licam
viduā.
Epist. 6

VII. *Paul* saith that at that day we shall know as we are knowne of God: and *Augstine* (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband with external eyes: so in the life to come, shee should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, looke to your actions and thoughts: For all shall be made manifest one day. See *1 Cor.* 4, 5.

Gen.
25, 35.
1 King
12.

VIII. The faithfull in the Old Testament are said to be gathered to their *Fathers*: therefore the knowledge of our friends remains.

1 Cor.
13, 8.

IX. Love never falleth away: therefore knowledge, the ground thereof, remains in another life.

Rom.
2, 5.
Apoc.
21, 12.
Ecc. 12
14.
Rom 2
16.

X. Because the last day shall bee a declaration of the just judgement of God: when hee shall reward every man according to his workes: and if every mans workes bee brought to light,

much

much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the *idle speakers* themselves bee knowne. And if the *persons* be not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the workes that hee hath done in his body, &c.* See *Wisedome*, Chapter 5, vers. 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as hee is *Mediator*, and rule all in all, as he is *God* equall with the Father, and the holy Ghost.

I. The greatest *knowledge* that men can attaine unto in this *life*, comes as farre short of the *knowledge* which we shall have in *heaven*, as the *knowledge* of a *childe* that cannot yet speake plaine, is to the *knowledge* of the greatest *Philosopher* in the *World*. They who thirst for *knowledge*, let them long to bee *Students* of this *Vniversity*. For all the *light* by which wee know any thing in this *World*, is nothing but the very *shadow* of *God*. But when wee shal know *God* in *heaven*, we shall in him know the manner of the worke of the *creation*, the *mysteries* of the worke of our *Redemption*: yea, so much *knowledge* as a *creature* can possibly conceive & comprehend of the *Creator*, and his *workes*. But whilest

Math.
12, 36.

1 Cor. 5
10.

1 Cor.
15, 24,
28.

1 Cor.
13, 11.

Lumen
est
umbra
Dei, &
Deus
est
lumen
lumi-
nis.
Plato.
Poli. 5.

wee are in this life, wee may say with
Iob 26 *Iob; How little a portion heare wee of him?*
14. And assure our selves with *Syracides*,
Ecc. that, *There are hid yet greater things then*
42, 32. *these bee, and that wee have seene but a*
few of Gods workes.

I I. They shall love God with as
 perfect and absolute love, as possibly a
 creature can doe. The manner of lo-
 ving GOD, is to love him for himselfe:
 the measure, is to love him without
 measure. For in this life (*knowing God*
1. Cor. *but in part*), wee love him but in part:
13, 12. but when the Elect in heaven shall
 fully know God, then they will perfectly
 love God. And for the infinite causes
 of love (which they shall know to bee
 in him) they shall bee infinitely ra-
 vished with the love of him.

I I I. They shall bee filled with all
 manner of divine pleasures. *At thy right*
Psa. 16 *hand (saith David) there are pleasures for*
21. *evermore. Tea they shall drinke (saith*
Psa. 36 *hee) out of the River of pleasures.* For
3. as soone as the soule is admitted into
 the actuall fruition of the beatificall es-
 sence of God: she hath all the good-
 nesse, beauty, glory, and perfection
 of all creatures (in all the world) uni-
 ted together, and at once presented unto
 her in the sight of God. If any bee in
 love, there they shall enjoy that which
 is more amiable: if any delight in faire-
 nesse, the fairest beauty is but a dusty
 shadow to that: he that delights in plea-

sure,

sure, shall there finde infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: he that loveth *Honour*, shall there enjoy it, without the disgrace of *cankered envy*: he that loveth *treasure*; shall there possesse it, and never be *beguiled* of it. There they shall have *knowledge* voide of all *ignorance*: *health*, that no *sicknesse* shall impair: and *life*, that no death can *determine*. In a word, look how farre this *wide world* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, wherein thou wast conceived a *childe*: so much doth the world to come exceed in *joyes*, *solace*, and *consolation*, this *present world*. How *happy* then shall we bee, when this life is *changed*, and wee theither *translated*?

I V. They shall bee replenished with an *unspeakeable joy*. In *thy presence* (saith *David*) is the *fulnesse of joy*. And this joy shall arise, chiefly from the *vision of God*: and partly from the sight of the holy *Angels*, and blessed *soules* of just and perfect men who are in *blisse* and *glory* with him.

But especially from the blisfull sight of *Iesus the Mediatour* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our *blisse* and *joy*. If the *Israelites* in *Ierusalem* so shouted for joy, that the *earth rang again*, to see *Salomon crownd*; how shall the *Elect* rejoyce in

Ps. 16.
11.

Heb.
12, 24.
1 King.
1, 40.

Luke 1, 44. John 17 23. Heaven, to see *Christ* (the true *Salomon*) adorned with *Glory*? If *John Baptist* at his presence *did leape in his mothers wombe for joy*, how shall we exult for joy, when hee will bee, not onely with us, but in us in Heaven? If the *Wise men* rejoyced so greatly to find him, a *Babe lying in a manger*: how great shall the joy of the *Elect* be, to see him sit (as a *King*) in his *celestiall Throne*? If *Simeon* was so glad to see him an *infant* in the *Temple*, presented by the hands of the *Priest*; how great shall our joy bee, to see him a *King*, ruling all things at the *right hand of his Father*? If *Ioseph* and *Mary* were so joyfull to finde him in the *middest of the Doctors*, in the *temple*: how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the * *Apostle* saith) *the eye hat not seene, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, wee shall enter into it.

Luke 2, 16. Facilius dicere possumus quid ibi non sit, quam quid ibi sit. Aug. de Sym. lib. 3. 1 Cor. 2, 9. Maith. 25, 21. Job. 16 22. V. Lastly, they shall enjoy this blissefull and glorious estate *for evermore*. Therefore it is tearmed *everlasting life*: and *Christ* saith, *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *Assuerus Feast* lasted an hundred and eighty dayes: but he, & it, and all his joyes are gone. For mortall man to be *assumed* to heavenly glory, to be

associated to Angels, to be *satiated* with all delights and joyes, but for a time) were much, but to enjoy them *for ever*, without intermission of end, who can heare it, and not *admire* it! who can *muse* of it, and not bee *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the *riches* and *pleasures* of this life to bee but a *losse* and *dung*, in respect of that. And therefore (with uncessant prayers, fasting, almes-deeds, teares, faith and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they *b* willingly either sold, or parted with all their earthly goods and possessions.

a *Phil.*
3, 8.

b *Acts*
2, 45.

Christ calleth all *Christians Merchants*, Luke 19; and eternall life, a precious pearle, which a wise Merchant will purchase, though it cost him *all that hee hath*. Math. 13.

Alexander hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Captains and souldiers, all his Kingdome of *Macedonia*: *Hephastion* asking him what he meant in so doing? *Alexander* answered, that hee preferred the riches of *India* (whereof hee hoped shortly to bee Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians

Plutar.
Apoph.
Regum

then prefer the eternall riches of heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season?

Abraham and Sarah left their owne
c Heb. countrey and possessions to *c* looke for
 11, 10, a City, whose builder and maker is God:
 15, 16. and therefore bought to land, but
 onely a place of buriall. *David pre-*
d Psal. ferreth *d* one day in this place before
 43, 10. thousand else-where: yea, to be a Doore-
 keeper in the house of GOD, rather then
 to dwell in the richest tabernacles of wic-
e 1 Reg. kednesse. *Elias earnestly e* besought the
 19, 4. Lord to receive his soule into his
 Kingdome, & went willingly, (though
f 2 Reg. in *f* a fiery chariot) thither. *Paul* (having
 2, 15. once seene Heaven) continually *g* de-
g Phil. sired to bee dissolved, that hee might bee
 1, 23. with Christ. *Peter* (having espied but
 a glimpse of that eternall glory in
 the Mount) wished, that hee might
 dwell there all the dayes of his life,
h Mat. saying, *h* Master, it is good for us to bee
 17, 4. heere. How much better doth *Peter*
 now thinke it to bee in Heaven it
 selfe? *Christ* (a little before his death)
i Iohn prayeth his Father *i* to receive him into
 17, 5. that excellent glory. And the Apostle
 witnesseth, that (*k* for the joy which
k Heb. was set before him) hee endured the Crosse,
 12, 2. and despised the shame. If a man did but
 once see those joyes (if it were possible)
 hee would endure an hundred deaths,

to enjoy that happinesse but one day.

Saint *Augustine* saith, that he would be content to endure the torments of Hell, to gaine this joy, rather then to loose it. *Ignatius* (Pauls Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; Fire, Gallowses, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon mee, so I may enjoy my Lord Iesus, and his Kingdome. The like constancy shewed *Polycarpe*, who could not by any terrours of any kinde of death bee mooved to deny Christ in the least measure. With the like resolution answered *Basil* his persecutors, when they would terrifie him with death; *I will never* (saith hee) feare death, which can doe no more then restore me to him that made me. If *Ruth* left her owne Countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of Canaan (which was but a type of heaven) onely upon the same which she heard of the God of Israel, (though shee had no promise of any portion therein) how shouldest thou follow thy Holy Mother the Church, to goe unto Christ into the heavenly Canaan; wherein God hath given thee an eternall inheritance, assured by an holy Covenant, made in the Word of God:

Ser m.
31. de
Sanctis,

Hier. in
Cata-
logo.
Iren. l.
5. Val-
ent.

Euseb.
lib. 4.
c. 16.

Naom
de vita
Basil.

Ruth 1
16.

signed with the blood of his Son; and sealed with his Spirit & Sacraments. This shall bee thine eternall happinesse in the Kingdome of Heaven, where thy life shall bee a communion with the blessed Trinity; thy joy, the presence of the Lambe; thy exercise, singing; thy ditty, Allelujah; thy Consorts, Saints and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slacketh; and life remaineth, that never endeth.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God, and himselfe.

THOU seeest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken wicked men unto Lyons, Beares, Bulls, Horses, Dogges, & such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a Dogge, or the filthiest creature in the world. For the *Beast* (beeing made but for mans use) when hee dyeth, endeth all his miseries with his death. But man (endued with a *reasonable*, and an *Immortall* Soule, made after Gods Image, to serve God) when hee ends the mi-

series of this life, must *account* for all his misdeeds; and begin to endure those miseries that *never* shall know end. No creature but man is lyable to yeeld (at his death) an *account* for his life. The brute creatures not having reason, shall not be required to make any *account* for their deeds: and good *Angels*, though they have *reason*, yet shall they yeeld no account, because they have no sinne. And as for evill *angels*, they are without all hope, already condemned: so that they need not make any further accounts. *Man* onely in his death must bee Gods accountant for his life.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truely reconciled unto God in *Christ*; in that (through the restoration of *Gods Image*, and thy restitution into thy *Soveraignty* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come, equall to the *Angels*: Yea, (in respect of thy Nature, exalted, by a *personall union*, to the *Sonne of God*, and by him, to the *glory of the Trinity*) *superiour* of the *Angels*, a *Fellow-brother* with *Angels*, in spiritual grace, and everlasting glory.

Thou hast seene how glorious and perfect God is, and how that all

thy

thy chiefe blisse and happinesse consisteth in having an eternall communion with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Iesus* I intreat thee; nay, I conjure thee, as thou tenderest thy owne salvation, seriously to consider with mee, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of *God*, and the hope of eternall Life and happinesse.

Meditations on the hinderances which keepe backe a sinner from the Practice of Piety.

THose hinderances are chiefly seven.

I. *An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chiefe grounds of Christian Religion.*

The Scriptures mistaken, are these.

I. *Ezech. 33, 14, 16. At what time soever a sinner repenteth him of his sinne, I will blot out all, &c.* Hence the carnall Christian gathereth: *That hee may repent when hee will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever hee will, but when God will give him grace. Many (saith the Scripture) when they would

have

have repented, were rejected; and could not repent, though they sought it carefully with teares. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

Heb. 13
17.
Luk. 13
24, 27.

2. Matth. 11, 26. *Come unto me all you that labour, & are heavy laden, and I will give you rest.* Hence the lewdest man collects, that hee may come unto Christ when hee list. But hee must know, that no man ever comes to Christ, but he, who (as Peter saith) having knowne the way of righteousness, hath escaped the pollutions of the World, through the knowledge of our Lord and Saviour Iesus Christ. To come unto Christ, is to repent and beleve. And this no man can doe, except his heavenly Father draweth him by his grace.

2 Pet.
2, 10,
21.
Isai. 1,
18.
Iohn 6,
35.
Iohn 6,
44.

3. Rom. 8, 1. *There is no condemnation to them which are in Christ Iesus.* True; but they are such, who walke not after the flesh, (as thou doest) but after the Spirit, which thou diddest never yet resolve to doe.

4. 1 Tim. 1, 15. *Christ Iesus came into the world to save Sinners, &c.* True: but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously,

Tit. 2.
11, 12.

and

and godly in this present world.

5. Prov. 24, 26. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the Text: VWhich meanes not falling into sinne, but falling into trouble, which his malicious Enemy plots against the just: and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee; whose falls all men may see every day: but neither God, nor man, can at any time see thy rising againe by repentance?

Psalms.
34, 14.

6. Isa. 64, 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best workes of the best Saints are no better, then his are good enough; and therefore he needes not much grieve, that his devotions are so imperfect. But Esaias meanes not in this place, the righteous workes of the Regenerate: as, fervent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoile of goods, & spilling of blood: & such workes, which Paul calls the fruits of the spirit. But the Prophet making an humble confession in the name of the Jewish Church, when shee had falne from God to Idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as Lepers are by their infected sores, and polluted cloathes,

Gal. 5,
22.

from

from men; their *chiefest righteousness* could not bee but abominable in his sight. And though our best workes (compared with Christs *righteousnesse*) are no better then *uncleane ragges*: yet in Gods acceptation for Christs sake, they are called ^a *white rayment*; yea, ^b *pure fine linnen and shining*, farre unlike thy ^c *Leopards spots*, and ^d *filthy garments*.

a. *Apo.*
3, 8.

b. *Apo.*
19, 8.

c. *Ier.*
13, 23.

d. *Zac.*
3, 4.

7. *Iam.* 3, 2. *In many things wee sinne all.* True, but Gods children sinne not in all things, as thou doest: without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the dearest children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our trespasses*: Yet in the ^e *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate*, in respect of their zealous endeavour to serve God in unfained holinesse, are every where called *Saints*. In so much, that Saint *Iohn* saith, that *who-soever is borne of God, sinneth not*; that is, liveth not in willfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceive not thy selfe with the name of a Christian: who-soever liveth in any *customary grosse sinne*, hee liveth not in the state of *Grace*. Let therefore (saith Paul) *every one that nameth the Name of*

e. *Gal.*
1, 15.

Rom. 8.

Iohn 9.

31.

1. *Iohn*
3, 9.

1. *Iohn*
3, 18.

2. *Tim.*
2, 19.

Christ,

Christ, depart from iniquity. The Regenerate sinne but upon frailty, they repent, and God doth pardon; therefore they sinne not to death. The Reprobate sinne maliciously, sinfully, and delight therein: so that by their good will, sin shall leave them, before they will leave it. They wil not repent, & God will not pardon. Therefore their sins are mortall, (saith Saint Iohn) or rather immortall, as saith Saint Paul, Rom. 2, 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

1 Iohn
5, 16.

Ibid.

Matt. 7
12, 23.

8. Luk. 23, 43. *The theefe converted at the last gaspe, was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord: and the Lord will not know them. The theefe was saved, for hee repented: but his fellow had no grace to repent, & was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou bee not driven to repent too late, without end, in Hell.*

9. 1 Iohn 1. *The blood of Iesus Christ cleanseth us from all sinne. And 1 Ioh. 2, 1. If any man sinne, wee have an Advocate with the Father, Iesus Christ the righteous, &c. Oh comfortable! But heare what S. Iohn saith in the same place: My*

little

little children, these things write I unto you, that ye sinne not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5, 20. Where sinne aboundeth, Grace did abound much more. Oh sweete! But heare what Paul addeth: What shall wee say then: shall wee continue in sinne, that grace may abound? God forbid. How shall wee, that are dead to sinne, live any longer therein? Rom, 6, 1, 2. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

I. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth; That good workes are not necessary. He commends others, that doe good workes: but he perswades himselfe, that hee shall bee saved by his Faith, without doing any such matter. But hee should know, that though good workes are not necessary to *Iustification*: yet they are necessary to *salvation*: for wee are Gods workemanship, created in Christ Iesus unto good workes, which God hath predestinated that wee should walke in them. Whosoever therefore (in yeeres of discretion) bringeth not forth good workes after he is called, hee cannot bee saved: neither was

Ephes.
2, 10.
Falk.
Rhem.
Test.
Annot.
in Eph.
2, 12.

he ever predestinated to life eternall.
 Therefore the Scripture saith, that
Rom. 2 Christ will reward every man according to
6. his workes. Christ respects in the An-
1 Cor. 9 gels of the 7 Churches nothing but
6. their workes, & at the last day he will
Apoc. 12, 13. give the heavenly inheritance onely
Apoc. 1, 3. to them who have done good workes:
a Matt. 15. a in feeding the hungry, clothing the
b 2 Tim. 4, 8. naked, &c. At that day, *b* Righteousnesse
 shall weare the Crowne. No righte-
 ousnesse, no Crowne. No good workes
 (according to a mans talent) no re-
c Rom. 1, 8. ward from God: unlesse it be *c* ven-
 geance. To be rich in good workes, is
 the surest foundation of our assurance
d 1 Tim. 6, 19. to obtaine eternall life. For good
 workes are the true fruits of a true
e Gal. 5 faith; which apprehendeth Christ, and
6. his obedience, unto Salvation. And
f Fides sola non est sola, Fides sola iustificat, ut oculus solus videt.
 no other Faith *e* availeth in Christ, but
 that which worketh by love: And (but in
 the act of Iustification) that Faith, which
 onely justifieth, is *f* never onely, but ever
 accompanied with good workes: as
 the Tree with his fruites, the Sunne, with
 his light, the Fire with his heat, and
 Water with his moisture. And the Faith
 which doth not justifie her selfe by
 good workes before men, is but
g Iam. 2, 26. a dead Faith, which will never justifie
h Acts 15, 9. mans soule before God. But a just-
i Acts 26, 18. fying Faith *h* purifieth the heart, and
1 Thes. 5, 23. sanctifieth the whole man through-
 out.

I I. From the Doctrine of Gods eternall ^a Prædestination, and unchangeable Decree, hee gathereth, that if he be prædestinated to be saved, he cannot but be saved; if to bee damned: no meanes can doe any good. Therefore all workes of Piety are but in vaine. But hee should learne, that God hath prædestinated to the meanes, as well as to the end. Whom therefore God hath prædestinated to be saved, which is the ^b end, he hath likewise prædestinated to be first called, justified, and made conformable to the Image of his Sonne, which is the ^c meanes. And they (saith ^d Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling, thou conformest thy selfe to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sinne, and living a godly life: then assure thy selfe, that thou art one of those, who are infallibly prædestinated to everlasting salvation. If otherwise, blame not Gods Prædestination, but thine owne sinne & rebellion. Doe thou but returne unto God, & God will graciously receive thee, as the Father did the prodigall Sonne; and by thy conversion, it shall appeare, both to ^e Angels, and ^f men; that thou diddest belong to his Election. If thou wilt not; why should God save thee?

a Matt.
25, 34.
Ephes. 2
4.
Eccles. 7
14.

b 1 Pet.
1, 16.

c Rom.
8, 29.
30.
Iohn
15, 16.
d 1 Pet.
1, 2.

Noli te
in Deo
primū
quære-
re, sed
in Chri-
sto, in
quo si
te per
fidem
invene-
ris, cer-
tus
esto, te
esse e-
lectum.
e Luk.
15, 10.
f Verſ.
24.

a Ma-
gnas
homo
liberi
arbitrii
vires,
cum
conde-
retur,
acce-
pit. sed
eas pec-
cando
amissit.
Aug.
de spir.
& lit.
cap. 1.
Eccles. 7
29.
Eccles.
15, 14.
Homo
male
utens
libero
suo ar-
bitrio,
& se, &
libe-
rum
suum
arbitri-
um per-
didit.
Aug.
Ench.
ad Lau.
cap. 30
b 2 Cor.
3, 5.
Per la-
psum
arbitrii

libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restitatur, c Phil. 2, 12, 13. Acti agimus. The will is passive, in receiving the first grace, after which it is active in all goodwills. d 2 Cor. 7, 1.

III. When a carnall Christian heares, *that a man hath not free-will unto good*, he looseth the reynes to his owne corrupt will: as though it lay not in him to bridle, or to subdue it: *Implicitely* making God the Author of sinne, in suffering man to runne into this necessity: But hee should know, that God gave Adam free-will, to stand in his integrity, if hee would; but man abusing his free-will, lost both himselfe and it. Since the Fall, Man, in his state of corruption, hath free-will to evill, but not to good: for, in this state, *wee are not* (saith the Apostle) *sufficient to thinke a good thought*. And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But, as soone as a man is regenerated, the Grace of God freeth his will unto good, so that hee doth all the good things hee doth with a Free-will: for so the Apostle saith, that *God of his owne good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) *cleanse our selves from all filthines of the flesh and spirit, and finish our sanctification in the feare of God*. And in this state, every true Christian hath free-will, and as he increaseth in grace, so doth

his will in freedom: for *a when the Sonne shall make us free, then shall wee bee free indeed*: and, *b Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit drawes their mindes, not by *Coaction*, but by the *Cords of Love*, Cant. 1, 4. by *illuminating* their minds to know the truth; by *changing* their hearts, to *love* the knowne truth; and by *enabling* every one of them (according to the measure of grace which hee hath received) to *doe* the good which hee loveth. But thou wilt not use the freedom of thy will, so farre as God hath freed it: for thou doest many times *willfully* (against Gods Law, to the hazard of thy soule) that, which if the *Kings Law* forbad, under the penalty of *death*, or losse of thy *Wordly state*, thou *wouldest not doe*. Make not therefore thy want of *freewill* unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

I V. When the naturall man heares, that no man (since the Fall) is able to fulfill the Law of God, and to keepe all his Commandements: Hee boldly presumes to sin as others doe, he contents himselfe with a few good thoughts: and if he bee not altogether as bad as the worst, he cōcludes, that he is as truly regenerate as the best. And every voluntary refusall of doing good, or with-

aloh.
8, 36.
Libertu
arbitri
um non ni
si gratia Dei
efficitur li
berum,
Aug.
ad Col.
cap. 3, 7
b 2 Cor.
3, 17.
Volunt
as hu
mana non li
bertate gratia
consequitur,
sed gratia
libertatem,
Aug.
de grat.

standing evill, he counts the *Impossibility* of the *Law*. But hee should learne, that though (since the *Fall*) no man but Christ, who was both *God & Man*, did, or can perfectly fulfill the whole *Law*: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with *David*) they ^a apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the ^b Spirit of grace, which was promised to bee more abundantly poured forth under the Gospel, helpeth them in their good endeavours, & assisteth them, to doe what hee commands them to doe. And in so doing, God accepteth their ^c good will and endeavour, in stead of perfect fulfilling of the *Law*: supplying out of the merits of Christ, who fulfilled the *Law* for us, whatsoever wanteth in our obedience. And in this respect *S. Iohn* saith, that ^d Gods Commandements are not burthenous. And ^e Saint Paul saith, I am able to doe all things through the helpe of him that strengthneth me. And *Zachary* and *Elizabeth* are said ^f to walke in all the Commandements of the Lord, without reproofe. Heereupon Christ ^g commends to his Disciples, the care of keeping his Commandements, as the truest testimony of our love unto him. So farre therefore doth a man love Christ, as hee

a Psal.
119.
112.

b Isai.
2, 28,
29.

Quod
iuber
juvat.
Aug.

c 2 Cor.
8, 12.

d 1 Ioh.
5, 5.

e Phil.
4, 14.

f Luk.
16.

g Ioh.
15, 10.

makes

makes conscience to walke in his Commandements; and the more unto Christ is our love, the lesse will our paines seeme in keeping his Law. The Lawes curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigor which made it so impossible to our nature before, is now to the New borne, so mollified by the Spirit, that it seems facill and easie. The Apostles indeed pressed on the unconverted Iewes and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) true ^a obedience in word and deed; the ^b mortifying of their members; the ^c crucifying of the flesh, with the affections and lusts thereof; ^d a resurrection to newnesse of life; ^e walking in the Spirit; ^f overcoming of the World by faith: So that though no man can say as Christ, ^g Which of you can rebuke mee of sinne? yet every regenerated Christian can say of himselfe: Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Theefe, Vsurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the holy Sabbath, a Lye, a Neglecter of Gods publike service, and such like grosse finnes?

a Rom.

15, 18.

b Col. 3.

c Gal. 5.

24.

Rom. 6.

12, 13.

d Rom.

6, 4, 5.

Rom. 8.

11.

e Gal. 6.

25.

f 1 Joh.

5, 4.

g 1 Joh.

8, 46.

a Rom.
1, 24,
28.

b Rom.
8, 9,
&c.

Augu-
stinus
oprat
ut Pe-
lagius
agnos-
cat,
posse
legem
præsta-
ri per
gratiam
Christi,
& pa-
cem fo-
re edi-
ci.

c Luk.
11, 13.
Iam. 1,
5.

Deus
magis
delecta-
tur af-
fectu,
quam
effectu.

else hee is no true Christian. When a man casts of the *conscience* of being ruled by Gods Law, then God ^a gives him over to be led by his owne lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his *owne naturall ability* can fulfill, is fulfilled in truth of every regenerated Christian, through the Gracious assistance of ^b Christs Holy Spirit. And this Spirit, God will ^c give to every Christian, that will pray for it, and incline his heart to keepe his Lawes.

V. When the unregenerated man heares that God *delighteth more in the inward minde, than in the outward man*. Then hee sayneth with himselfe, that all *outward reverence*, and profession, is but either superstitious or superfluous. Hence it is that hee seldome kneeleth in the Church: that hee puts on his Hat in singing of Psalms, and the publike Prayers: which the prophane Varlot would not offer to doe in the presence of a Prince, or a Noble-man. And so that hee keepe his minde unto God, hee thinkes hee may *fashion* himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his owne *lust*: yea, hee will divide with God the Sabbath, &c will give him almost the one halfe; and pend the other wholly in his owne pleasures.

pleasures. But know, O carnall Man, that Almighty God will not be served by halfe, because hee hath created & redeemed the *whole Man*. And as God detests the service of the *outward Man*, without the *inward heart*, as *Hypocrisie*: so hee counts the inward service without all *externall reverence*, to be meere *prophanes*: hee requireth both in his worship. In prayer therefore bow thy *knees*, in witnes of thy *Humiliation*: lift up thine eyes, & thy hands, in testimonie of thy *Confidence*: hang downe thy head, and smite thy brest, in token of thy *Contrition*: but especially call upon God with a *sincere heart*: serve him *holy*, serve him *wholly*, serve him *only*, for God, and the *prince of this World*, are two contrary *Masters*: & therefore no man can possibly serve both.

Math.
6, 1.

V I. The un-regenerated Christian holds the *Hearing of the Gospell preached*, to be but an *indifferent matter*, which hee may use, or not use, at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs *Elects* heepe: thou must make a speciall care and conscience (if possibly thou canst) to heare Gods Word preached: For, first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath * *predestinated to be*

* Acts
13, 48.

Rom. 1
16. saved: therefore it is called *the power*
Prov. of God unto salvation, to every one that
29, 18. believeth. And where this Divine Or-
Math. dinance is not, the people perish: and
11, 24. whosoever shall refuse it, It shall bee
Isai. 11 more tolerable for the Land of Sodom and
12. Gomorrah in the day of Iudgement, then
 for those people. Secondly, the preaching
 of the Gospell is the Standard or
 Ensigne of Christ; to which all Soul-
 diers and elect People must assemble
 themselves. When this Ensigne is dis-
 played, as upon the Lords Day, he is
Isai. 3,
1, 2, 3. none of Christs people, that flock
Zach. not unto it: neither shall any drop
14, 17. of the raine of his Grace light on their
 soules. Thirdly, it is the ordinary
Rom. meanes; by which the holy Ghost be-
10, 14. getteth Faith in our hearts, without
Heb. which wee cannot please God. If the
11, 6. hearing of Christs voice bee the chiefe
Joh. 10,
27. marke of Christs elect sheepe, and of the
John 3,
29. Bridegroomes friend: then must it bee a
Heb. 3,
3. fearefull marke of a Reprobate Goat,
John 3,
47. either to neglect or contemne to heare
1 Cor. the preaching of the Gospell. Let
1, 21. no man thinke this Position foolish,
 for by this foolishnesse of preaching, it
 pleaseth God to save them which beleeve.
 Their state is therefore fearefull,
 who live in peace, without caring
 for the preaching of the Gospell.
 Can men look for Gods mercy, and
 despise his meanes? Hee (saith Christ
Luke
20, 26. of the Preachers of his Gospell)

That

That despiseth you, despiseth mee. ^a Hee that is of God, heareth Gods word: ye therefore heare them not, because yee are not of God. Had not the ^b Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Iewes had never ^c mourned. Had not they, who crucified Christ, heard Peters ^d Sermons, their hearts had never beene pricked. Had not the Nivvites heard *Jonas* ^e preaching, they had never repented; and if thou wilt not ^f heare and ^g repent, thou shalt never be saved.

^a Job.
3, 47.

^b Iud.
2, 1, & c

^c Luk. 7
32, 33.

^d Act.
2, 35.

^e *Jonas*
3, 5.

^f Prov.
23, 9.

^g Luke
3, 5.

V I I. The opinion, that the Sacraments are but bare Signes & Seales of Gods promise and grace unto us, doth not a little hinder Piety; whereas, indeede, they are Seales, as well of our service and obedience unto God: which service, if we performe not unto him, the Sacraments seale no grace unto us: But if we receive them upon the resolution, to be his faithfull and penitent Servants, then the Sacraments doe not onely signifie & offer, but also seale and exhibite indeede the inward spirituall grace, which they outwardly promise and represent. And to this end Baptisme is called the washing of Regeneration, and renewing of the Holy Ghost; and the Lords Supper, ⁱ The communion of the Body and Blood of Christ. Were this truth beleaved, the holy Sacrament of the Lords Supper

^h Tit. 3,
5.

ⁱ 1 Cor.
10, 16.

would

would be oftner, and with greater reverence received.

VIII. The last, and not the least *blocke*, whereat *Piety* stumbled in the course of Religion, is, by adorning *Vices* with the names of *Vertues*: as to call drunken carousing: Drinking of *Healths*: spilling innocent blood, *Valour*: *Gluttony*, *Hospitality*: *Covetousnes*, *Thriftinesse*: *Whoredome*, loving a *Mistresse*: *Simony*, *Gratuity*: *Pride*, *Gracefulness*: *Dissembling*, *Complement*: Children of *Belial*, good fellows: *Wrath*, *hastinesse*: *Ribauldry*, *Mirth*. So on the other side, to call *Sobriety*, in words & actions, *Hypocrisie*: *Almesdeeds*, *vain-glory*: *Devotion*, *superstition*: *Zeale* to religion, *Puritanisme*: *Humility*, *crouching*: scruple of *Conscience*, *preciseness*, &c. and whiles thus we call *Evill*, good; and *Good*, *evill*, true *Pietie* is much hindered in her progresse. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

The second hinderance of Piety.

2. *The evill example of greas persons.* The Practice of whose prophane lives they prefer for their imitation, before the Precepts of Gods Holy Word. So that when they see the greatest men in the State, and many chiefe Gentlemen in their Countrey, to make neither care nor conscience to heare

Sermons, to receive the *Communion*, nor to sanctifie the *Lords Sabbath*, &c. But to bee *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great and wise men would not set to little by them. Hereupō they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) rowe against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, downe right to Hell, thinking it impossible, that God will suffer so many to bee damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that ^a *Not many wise mē after the flesh, not many mightie, not many noble, are called, &c.* but that for the most part the ^b *poore receive the Gospell*, and that ^c *few rich men shall be saved*. And, That ^d *howsoever many are called, yet the chosen are but few*. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety, should goe before others: otherwise, greatnes abused (in the time of their Stewardship) shall turne to their greater condemna-

^a 1 Cor.
1, 26.

^b Iohn
11, 5.

^c Matt.
19, 23,

^d Matt.
24,

22.

Poten-
tes po-

tenter
crucia-

buntur,
Sap. 6,

7.

tion

Apo.
6, 15.
16, &c.

Matth.
7, 31.

Exod.
23, 2.

Eccles.
11.

Rom.
9.
1. *Pet.*
3, 10.

tion, in the day of their account. At what time *sinfull great & mighty men*, as well as the *poorest slaves, & bondmen*, shall wish, *that the Rockes and Mountaines shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath.* It will proove but a miserable solace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sinne, as in *Sodom*. Better it is therefore with a few to bee saved in the *Arke*, than with the *whole World* to be drowned in the *Flood*. Walke with the few *godly* in the *Scriptures narrow path* to *Heaven*: but *crowd* not with the *godlesse multitude* in the *broad way* to *Hell*. Let not the examples of irreligious great men hinder thy repentance: for their greatnes cannot at that Day exempt themselves from their owne most grievous punishment.

The third hinderance of Piety.

3. The long escaping of deserved punishment in this life. Because sentence (saith Salomon) is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to doe evill, not knowing that the bountifulnesse of God leadeth them to repentance. But when his patience is abused, & mans sins are ripened: his

Iustice

Iustice
an en
com
wit
men
run
life:
utm
deat
selv
they
heav
hear
in th
pain
but
the
kill
fule
but
ner
E
me
gem
Ad
pha
neg
the
den
the
Go
Eyo
for
vo
the

Iustice will at once both *begin*, & *make* an end of the sinner: and hee will recompence the *slownesse* of his delay, with the *grievousnesse* of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost Farthing, at the day of their death. And whilest they suppose themselves to bee freed from judgement; they are already smitten with the heaviest of Gods Iudgements, ^a a heart that cannot repent. The Stone in the reines or bladder, is a grievous paine that kills many a mans body: but there is no diseale to the stone in the heart, whereof ^b Nabal died, and killeth millions of soules. They refuse the tryall of *Christ* and his *Crosse*: but they are stoned by hells Executioner, to eternall death.

¹ Sam.
3, 11.
Exech.
39, 1.

^a Rom.
2, 5.
ἀμαρ-
τωσύνην
τὴν καρ-
δίᾳ.
Cor
poeni-
tere
nesciū.
^b 1 Sam.
25, 17.

Because many Nobles and Gentlemen are not smitten with *present Iudgement*, for their outrageous *Swearing*, *Adulterie*, *Drunkennesse*, *Oppression*, *Prophaning of the Sabbath*, and disgracefull neglect of Gods *Worship and Service*; they begin to doubt of divine *Providence* and *Iustice*: both which two *Eyes*, they would as willingly put out in God, as the *Philistins* bored out the *Eyes* of *Samson*. It is greatly therefore to bee feared; lest they will provoke the *Lord* to crie out against them, as *Samson* against the *Philistins*:

Iud. 16
21.

By

Jud. 26
16, &c

By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Iustice*. Lead me therefore to these chiefe *Pillars*, whereupon the Realme standeth: that I may pull the *Realme* upon their heads, and bee at once avenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but because hee is so patient, therefore doe thou the rather repent.

The fourth hinderance of Piety.

1 John
3, 3.

4. *The presumption of Gods mercy.* For when men are justly convinced of their finnes, forthwith they betake themselves to this Shield, *Christ is mercifull*: so that every sinner makes Christ the *Patrone* of his sinne; as though he had come into the World, to bolster sinne: and not to destroy the *workes of the Divell*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sinne, God will not shorten his dayes. But what is this but to bee an *Implicite Atheist*? Doubting, that eyther *G O D* seeth not his finnes, or if hee doth, that he is not just: for if he beleeveth that God is just, how can he thinke that God, who for sinne so severely punisheth others, can love him, who still loveth to continue in sin? True it is: Christ is mercifull.

But

But to whom? onely to them that repent, and turne from iniquity in Iacob. But if any man blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c. O mad men, who dare blesse themselves, when G O D pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him: and to our God, for hee is very ready to forgive.

Isa. 59.
20.
Deut.
29, 19.

Non
delin-
quenti,
sed pec-
cata
relin-
quenti
condo-
nat
Deus,
Isay
55, 7.

Despaire is nothing so dangerous as Presumption. For wee reade not in all the Scriptures, of above three or foure, whom roaring Despaire overthrew: But secure Presumption hath sent millions to perdition without any noyse. As therefore the Damsels of Israel sang in their dances, Saul hath kild his thousand, and David his tenne thousands: so may I say, that Despaire of Gods mercy hath damned thousand, but the Presumption of Gods mercy hath damned ten thousands, and sent them quicke to Hell, where now they remaine in eternall torments without

1 Sam.

Me-
tuen-
tum est
me in
oculis
Ihesu, &

non multum speres de misericordia, incidas in iudicium, Aug.

Luce
23.
Latro-
nis
exem-
plum
non est
exem-
plum
imita-
tionis,
sed con-
solatio-
nis.

Iohn
5, 45.

Qui
dat
poeni-
tenti
veni-
am,
non
dabit
pec-
canti
poeni-
tenti-
am,
Aug.

all helpe of ease, or hope of Redem-
ption. God spared the *Thiefe*, but not
his *Fellow*. God spared one, that no man
might *despaire*: God spared but *one*,
that no man should *presume*. Ioyfull
assurance to a sinner that repents: no
comfort to him that remaines *impeni-
tent*. God is infinite in mercy, but to
them onely, who turne from their
sinnes, to serve him in *holinessse*: *with-
out which no man shall see the Lord*, Heb.
12, 14. To keepe thee therefore from
the hinderance of presumption: re-
member, that as *Christ* is a *Saviour*,
so *Moses* is an *Accuser*. Live there-
fore, as though there were no *Gospel*:
dye as though there were no *Law*.
Passe thy life, as though thou wert
under the conduct of *Moses*: Depart
this life, as if thou knewest none but
Christ, and him crucified. Presume
not, if thou wilt not perish: Repent,
if thou wilt bee *saved*.

The fifth hinderance of Piety.

5. *Evill Company*, commonly ter-
med *Good fellowes*: but indeede, the
Divels chiefe instruments, to hinder a
wretched sinner from repentance and
piety. The first signe of Gods favour
to a sinner, is, to give him grace to
forsake evill companions: such, who
wilfully continue in sinne, contemne
the meanes of their calling, gybing
at the sincerity of profession in others.

and

and shaming Christian Religion by their owne prophane lives. These sit in the seat of the Scorners. For, as soone as God admits a sinner to be one of his people, hee bids him *come out of Babylon*. Every lewd company is a *Babylon*, out of which, let every childe of God either keepe himselfe: or if hee bee in; thinke that hee heares his *Fathers voyce* sounding in his eare, *Come out of Babylon, my Childe*. As soone as Christ looked in mercy upon *Peter*, hee went out of the company that was in the high Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from mee, all you workers of iniquity, &c.* As if it were impossible to become a *new man*, till hee had shaken off all olde ill companions. The truest proove of a mans Religion, is the quality of his companions. *Prophane companions* are the chiefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking, playes, and jeasts*, take up all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints* and *Angels*.

Psa. 1.

1.

Apoc.

8.4.

Lute

22, 62.

Psa. 6,

8.

Ezek. 2.

The sixth hinderance of Piety.

6. *A conceited feare, lest the practice of Piety should make a man* (especially a young man) *to waxe too sadde and pensive: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious and religious Christian. For as soone as they are justified by faith, they have peace with God,* than which there can bee no greater joy. Besides; they have already the *Kingdome of Grace* descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things. First, *Righteousnesse*, for having *Christs* righteousness to justify them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is onely felt in the Peace of a good Conscience: and is so great, that it ^a *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely hee that fees it. This is that *fulnesse of joy*, which ^b *Christ* promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this Ioy, *David* upon his repentance begged so earnestly at the hands.

Rom.
5, 2.

Rom.
14, 17.

a Phil.
4, 7.

b Ioh.
16, 24.
Verse
22.

hands of God : *c Restore mee to the joy of thy salvation.* And if the Angels in heaven *d rejoyce* so much at the *conversion of a Sinner* : the joy of a *Sinner converted* must needs be exceeding great in his owne heart. It is *e worldly sorrow*, that snowes so timely upon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinks it meete to try them) causeth in them *Repentance not to be repented of* : for it doth but further their salvation. And in all such tribulation, they shall be sure to have the *holy Ghost* to be their *f Comforter* : who will *g make our Consolutions to abound through Christ*, as the *sufferings of Christ shall abound in us*. But whilest a man liveth in impiety, hee hath *h no peace*, saith *Esay* : his *i laughter* is but madnesse (saith *Salomon* :) his *riches* are but *k clay*, saith *Abakuk* : nay, the *Apostle* esteemes them no better then *l dung* : (in comparison of the pious mans treasure) all his joyes shall end in woes, saith *Christ*. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with *Lazarus*) to *Heaven*, then full of mirth and pleasure, with *Dives* to *Hell*. Better it is to mourne for a time with *men*, then to be tormented for ever with *Devils*.

c *Psal.*

51, 12.

d *Luke*

15, 7,

10.

e *2 Cor.*

7, 10.

f *Ioh.*

14, 16,

17.

g *2 Cor.*

1, 5.

h *Isay.*

57, 21.

i *Eccle. 2*k *Abak*

2, 6.

l *Phil.*

3, 8.

Luke 6,

25.

The seventh hinderance of Piety.

Fleres,
fiscires
unum
tua
tempo-
ra men-
sem :
Rides,
quum
non fit
forfit-
tan una
dies,
Thomas
Morus.
Luke 12
19, 20.

a Lam.
1, 9.

b Job
14, 1.

Quo-
tidie
mori-
mur,
quoti-
die
enim
demi-
tur
pars
vixæ, &
tunc
quoq;
cum
cresci-
mus,
vita
decre-
scit.
Vrou.

7. And lastly, *The hope of long life:* for, were it possible that a wicked liver thought this yeere to be his last yeere : this moneth his last moneth : this weeke, his last weeke: but that he would change and amend his wicked life? No verily, hee would use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeeres to live in ease, mirth and fulnesse*; when hee had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thread of their life is already almost drawne out to an end. So *Jeremy*^a ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the wombe & going by the grave, is but *short*: for, ^b *Man that is borne of a Woman, hath but a short time to live.* He hath but a few dayes, and those full of nothing, but troubles. And, except the *practice of Piety*, how much better is the state of the child that yesterday was *baptized*, and to day is buried, then *Methusalems*, who lived nine hundred sixty nine yeeres, and then died; of the two, happier the *Babe*; because hee had lesse sinne, and fewer sorrowes. And what now re-

mai-

maines of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death? so that as the Apostle protests, *a man dyeth daily.*

1 Cor.
15, 31.

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrils, trust not to it. Thy Soule dwells in a house of clay, that will fall, ere it be long; as may appeare by the dimnesse of thy Eyes, the deafenesse of thy Eares, the wrinkles in thy Cheekes, the rottennesse of thy Teeth, the weakenes of thy Sinewes, the trembling of thy Hands, the Kalender in thy bones, the shortnesse of thy sleepe, and every gray haire, as so many Summoners, bids thee prepare for thy long home. Come, let us in the meane while walke to thy Fathers coffin; breake open the lidde: see here, how that Corruption is thy Father, and the Worme thy Mother and Sister: seest thou how these are? so must thou bee e're long, Foole! thou knowest not how soone. Thy Houre-glasse runneth apace, and in all places; Death in the meane-while waiteth for thee.

Isay 2,
22.

Iob 17,
14.

* Homo est
fatuus
usque
ad 40
annum
deinde
ubi
agno-
vit se
esse fa-
tuum,
vita
con-
sumpta
est.

Luther.

* The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives forty yeeres, before hee knowes himselfe to bee a foole! and by that time hee seeth his folly, his life is finished.

Harke (*Husbandman*) before thou seeft many more *crops* of *harveft*, thy felfe shall bee *ripe*: and *Death* will cut thee downe with his *sickle*. Harke (*Tradesman*) ere many *six* *moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, & trade no longer. Harke (*most grave Iudge*) within a *few Termes* the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe *thy selfe* to be judged. Harke (*O man of God*) that goest to the *Pulpit*; preach this *Sermon*, as it were the last that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the high conceit of thy *Honour*; *death*, ere it bee long, * will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest under thy feet. Harke (*thou that now readeft this Booke*) assure thy felfe ere it bee long, there will bee but *two holes*, where now thy *two eyes* are placed; & others shall reade the truth of this lesson upon thy *bare skull*, which now thou readeft in this *little Booke*. How soone I know not, but this I am sure of: that *a thy time* is appointed, thy *b moneths* are determined, thy *c dayes* are numbred, and thy very *d last houre* is limited; beyond which, thou shalt not passe. For then, the *e first borne of death*, mounted on his *pale Horse*, shall alight at thy doore: and (notwithstanding all thy *Wealth*,

thy

* Mors
Scep-
tra
ligoni-
bus
aequat.
a Iob
14, 14.
b Iob
14, 15.
c Psal.
90, 11.
Dan. 5,
26.
Stat
sua
cuique
dies,
Virg.
d Iob
13, 1,
e 11,
9.
e Iob
17, 23.
f Apo.
6, 8.

thy Honour, and the teares of thy dearest friends) will cary thee away bound hand and foote, as his prisoner, and keepe thy body under a Load of Earth, untill that day come, wherein thou must bee brought forth, to receive according to the things which thou hast done in that body, whether it bee good or evill. Oh, let not then the false hope of an uncertaine long life hinder thee from becomming a present practizer of Religious Piety. God offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitency, ere ever they could attaine to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured, for custome of sinne, breeds hardnes of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to goe a farre and foule journey, will not lay the heaviest burthen upon the weakest Horse. And with what conscience canst thou lay the great load of repentance on thy feeble & tyred old age: whereas now in thy chiefe strength thou canst not lift it, but art ready to stagger under it? It is wisdom for him that is to faile a long and dangerous

2 Cor.
5, 10.

h Psal.
65.
Heb. 3.
Pœnitenti
veniam
spo-
pon-
dit, sed
viven-
di in
crafti-
num
non
spo-
pon-
dit,
Chryso.
Nemo

tam
divos
habuit
faven-
tes
crafti-
num ut
possit
sibi
pollici-
ceri,
Sæ.
Heb. 3,
13.

voyage, to lye playing and sleeping, whilest the *winde* serveth, and the *Sea* is calme, the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the *Sea* raging, the *Ship* rotten, the *Pilot* sicke, and the *Saylors* languishing? Therefore, O *sinfull Soule*, begin now thy conversion to GOD, whilest *Life*, *Health*, *Strength*, and *Youth* lasteth: before those *a yeers* draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service, the *b first borne*; and the *c first fruites*; and those to bee offered unto him without delay. So just *a Abel* offered unto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should bee *first*, and *best served*. All Gods servants should therefore *e remember* to serve their Creator in the *dayes of thy youth*: and *f early* in the morning like *Abraham*, to sacrifice unto God the young *Isaac* of their age. *g Ye shall not see my face*, (saith *Ioseph* to his brethren) *except you bring your younger brother with you*. And how shalt thou looke in the face of *Iesus*, if thou givest thy *younger yeeres* to the Divell, & bringest him nothing but thy *blinde*, *lame*, and *decrepit old age*? Offer it unto thy *Prince*, saith *b Malachie*; If hee will not accept such an one to serve him; how shall the *Prince of Princes*

admit

a Eccl.
12.

b Exo.
13, 2.

c Exo.
22, 19.

d Gen.
4, 4.

e Eccl.
12.

f Gen.
22, 3.

g Gen.
43, 3.

h Mal.
1, 8.

admit such an one to bee his servant?
 If the *King of Babel* would have young
men (well favoured, and such as had abi-
 lity in them) to stand in his Palace; shall
 the *King of Heaven* have none to stand
 in his Courts, but the *blinde* and *lame*,
 such as the soule of *David* hated?
 Thinkest thou, when thou hast served
 Satan with thy *prime yeeres*, to satisfie
 God with thy dotage? Take heede,
 lest God turne thee over to thy *old*
Master againe: that as thou hast all
 the dayes of thy life done his worke:
 so hee may in the end pay thee thy
wages. Is that a fit time to undertake
 by the *serious* exercises of repentance
 (which is the *worke of works*) to turne
 thy *sinfull soule* to God; when thou art
 not able with all thy strength, to tur-
 ne thy weary bones on thy soft bed?
 If thou findest it so hard a matter *now*;
 thou shalt finde it farre harder *then*.
 For thy sin will wax stronger, thy
 strength wil grow weaker, thy *Conscience*
 will clogge thee, *paine* will distract
 thee, the *fear of death* will amaze thee,
 and the *visitation* of friends will so
 disturbe thee, that if thou be not fur-
 nished afore-hand with store of *faith*,
patience, and *consolation*, thou shalt not
 be able either to meditate thy *self*, or
 to heare the words of comfort from
 others: not to pray alone, nor to joyne
 with others who pray for thee. It may
 bee thou shalt be taken with a *dumbe*

palsie.

i *Das.*
 1, 4.
 2 *Sam.*
 5, 8.

palsie, or such a *deadly senselesnesse*, that thou shalt neither remember God, nor thinke upon *thine owne estate*. And doest thou not well deserve, that God should forget to save thee in thy death, who art so unmindfull now to serve him in thy *life*? The *fear* of death will drive many at that time, to cry, *Lord, Lord*: but Christ protesteth; that *hee will not then know them for his*. Yea, many shall then (like *Esau*) with *teares* seek to repent; and yet finde no place of repentance. For man hath not *free-will* to repent when hee will, but when God will give him grace: and if mercy shewed her selfe so inexorable, that she would not open her gates to so tender Suiters as *Virgins*; to so earnest suters as *knockers*, because they knocked *too late*: How thinkest thou, that shee will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sinne, till sinne first leave thee, and didst never yet knock with *thine owne fists* upon the *breast* of a penitent heart? And justly doth her *Grace* deny to open the *Gates of Heaven*, when thou knockest in *thine adversity*, who in thy *prosperity* wouldest not suffer Christ, whilest hee knocked, to enter in at the doore of thy Heart. Trust not either late repentance, or long life: *not late repentance*; because it is much to be feared, lest that the repentance which the

Mat. 7,
22.

Heb.
12, 17.

Math.
25, 11.

Apoc.
3, 10.

fear

feare of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in this life, may deceive himselfe in his death. God accepteth none but *Free-will Offerings*: and the repentance that pleaseth him, must bee voluntary, and not of constraint. Not long life; for old age will fall upon the necke of youth: and as nothing is more sure then death, so nothing is more uncertaine then the time of dying. Yea, oft-times when ripenesse of sinne is hastened by outrageousnesse of sinning, God suddenly cutteth off such *vicious livers*, either with the sword, *intemperatenesse, luxury, surfet*, or some other fearefull manner of *sickenesse*. Maiest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not one of a thousand that takes thy course, doth ever attaine unto it? Let Gods Holy Spirit moove thee not to give thy selfe any longer, *to eate and drinke with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an houre that thou art not aware off, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth*. But if thou lovest a long life; feare God, and long for life everlasting. The longest life heere, when it comes to the period, will ap-

peare

Nas.
centes
mori-
mur, si-
nisque
ab ori-
gine
pendet
Et pu-
bel-
centes
juncta
senecta
pre-
mit,
Mansi.

Nequi-
ties
vitæ
non fi-
nit esse
senem.

Mash.
17, 49.

a Deu.
30, 16.

Pro. 3,

1.
Psal. 3,

2.

Psa. 34

11,
Ec.

b *Psal.* peare to have beene but as a *b* tale
 90, 9. that is told, a *c* vanishing vapour, a flitting
 c *Lam.* d shadow, a seeming *e* dreame, a glo-
 4, 14. rious flower, growing and *f* flourishing in
 d *Psal.* the *g* morning, but in the evening cut downe
 109, and withered: or like a *b* Weavers shuttle,
 23. which by winding here an there, swift-
 e *Psal.* ly *unwindeth* it selfe to an end. It is
 67, 5. but a *i* moment, saith *S. Paul.* O then
 f *2 Pet.* the madnesse of man! that for a *mo-*
 1, 24. ment of *k* sinful pleasures, wil hazard
 g *Psal.* the losse of an *l* Eternall weight of glory:
 90, 6. These are the seven chiefe hinde-
 h *Isa.* rers of Piety, which must bee cast out
 38, 12. like *m* Mary Magdalens seven Dives,
 i *2 Cor.* before ever thou canst become a true
 4, 17. practizer of Piety: or have any sound
 k *Heb.* hope to enjoy either favour from
 11, 25. Christ by grace, or fellowship with him
 l *2 Cor.* in glory.
 4, 17.
 m *Mark*
 16, 9.
 Luke 8,
 2.

The Conclusion.

TO conclude all: for as much as
 thou seest, that *without Christ*,
 thou art but a *slave of sinne*, Deaths *vaf-*
sall, and *Wormes meate*, whose thoughts
 are vaine, whose *deeds* are vile, whose
 pleasures have scarce beginning, whose
 miseries never know end: What wise
 man would incurre these *hellish tor-*
ments, though hee might by living in
 sin, purchase to himselfe for a time,
 the *Empire of Augustus*, the riches of
Crasus, the pleasures of *Salomon*, the
 policy of *Achitophel*, the voluptuous fare.

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and *fine apparell of Dives*? for what should it availe a man (as our Saviour faith) *to win the whole World for a time; and then to lose his soule in Hell for ever?*

And seeing that likewise thou seeest how great is thy *happinesse* in Christ; and how *vaine* are the *hinderances*, that debar thee from the same: *beware* (as the Apostle exhorteth) *of the deceitfulness of sinne*. For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will one day proove the *bitterest enemy* to thy *distressed soule*: and in the meane while *harden* (unwares) thine *impenitent heart*. Heb. 3.
2, 3.

Sinne (as a *Serpent*) seemes beautiful to the eye: but take heede of the sting behinde: whose *venemous effects* if thou knewest, thou wouldest as carefully flye from sinne, as from a *Serpent*: for

I. Sinne did never any man good, and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hateful to all good men.

II. Sinne brought upon thee all the *evill crosses, losses, disgraces, and sicknesses* that ever befell thee. *Fooles* (saith David) *by reason of their transgressions, and because of their iniquities, are afflicted.* *Jeremy* in lamenting manner asketh the question; *Wherefore is the living man sorrowfull?* The Holy Ghost answereth Psal.
107,
17.
Lam. 3,
30.

him;

Lam.
5, 16. him; *Man suffereth for his sinne.* Hereupon the Prophet takes up that doleful out-cry against sinne, as the cause of all their miseries, *Woe now unto us that ever wee have sinned.*

I I I. If thou doest not speedily repent thee of thy finnes, they will bring upon thee yet farre greater plagues, losses, crosses, shame, and judgement, then ever hitherto befell thee. Reade *Lev.* 29. 18, &c. *Deut.* 28. 15, &c.

Gcn.
15, 16. I V. And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquity is full) will cast thee off for thy sin: for as hee is just, so hee hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life, & the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate sense; Let then (O sinner) my counsell bee acceptable unto thee: breake off thy finnes by righteousness. & thine iniquities, by shewing mercy towards the poore: O let there (at length) bee an healing of thine error. Nathan used but one Parable, and *2 Sam.* 12. 13. David was converted: *Jonas* preached but once to Ninive, and the whole City repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art oft, and so lovingly entreated not by a Prophet, but by Christ the Lord of Prophets: yea,

that

that God himselfe, by his Embassadors, ^{2 Cor. 5, 20.} doth pray thee to be reconciled unto him, leave off thine adultery, with David, repent of thy sinnes like a true Nini-vite; and whilest Christ looketh in mercy upon thee; leave thy wicked corruptions, and weepe bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *unregenerated* men have framed to themselves, in stead of *sincere devotion*: for in the *multitude of opinions*, most men have almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enough, because thou doest as the *most*, and art not so bad as the *worst*: No man is so wicked, that hee is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices:.) But remember that Christ saith: *Except your righteousness shall exceede the righteousness of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heaven.* ^{Mat. 5, 20.} Consider with thy selfe, how farre thou comest short of the Pharises, in *fasting, praying, frequenting the Church, and in giving of almes*. Thinke with thy selfe how many Pagans, who never knew Baptisme; yet in *morall vertues, and honesty of life*, doe goe farre beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou doest willingly

yeeld to live in any one grosse sinne, thou canst not have a regenerated Soule: though thou reformest thy selfe like *Herod*, from many other vices. A true Christian must have respect to walk in the *truth* of his heart, in all the Commandements of God alike: for (saith *S. James*) *He that shall offend in one point of the Law (wilfully) is guilty of all.* And *Peter* bids us *lay aside* (not some, but) *all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without repentance: dreame not to goe to Heaven by any neerer, or easier way then Christ hath trayned unto us in his Word. The way to Heaven is not *easie* or *common*, but *strait & narrow*: yea so narrow, that Christ protesteth, that a *rich man* shall hardly enter into the *Kingdome of Heaven*, and that those who enter, are but *few*: and that those *few* cannot get in, but by *striving*: and that some of those who *strive* to enter in, shall *not be able*. This all Gods *Saints* (whilest they here lived) knew well; when with so often *fasting*, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to bee received into his Kingdome.

If thou wilt not beleewe this truth, assure thee that the *Divell*, which perswades thee *now*, that it is easie to

attaine

Mark.
6, 10.

1am. 2,
10.

1 Pet.
2, 1.

Mat. 7,
11.

Math.
19, 23.

Mat. 7,
14, &

22, 14.
Luke

13, 24.

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attaine Heavē, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule, and to goe the right and safe way to Heaven: get forthwith (like a *wise Virgin*) the Oyle of Piety in the *Lampe* of thy conversation: that thou mayest bee in a *continuell readinesse* to meete the *Bridegroom*, whether hee commeth by Death, or by Iudgement. Which, that thou mayest the better doe, let this bee thy *daily practice*.

Math.
25.1.
&c.

How a private man must begin the morning with Piety.

AS soone as ever thou awakest in the *Morning*, keepe the *doore* of thy heart fast shut, that no *Earthly thought* may enter, before that God be come in first: and let him (before all others) have the *a first place* therein. So all evill thoughts either will not *dare* to come in: or shall the easier be *kept out*: and the heart will more favour of *piety* and *godlinesse* all the day after. But if thy heart bee not (at thy first waking) filled with some meditations of God and his Word; and dressed like the *Lampe* in the *Tabernacle*, every Morning & Evening, with the Oyle *Olve of Gods Word*; and perfumed with the sweete *Incense of Prayer*: Satan will attempt to fill it with worldly

a Pri-
mitia
oris &
cordis
Deo
offe-
rendæ
Amb.
in Psa.
119.
Exo. 27
20, 21.
Exod.
36, 7.
Psa. 1, 2
2 King
6, 16.

cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt & lying words, and of rash and blasphemous Oathes.

Begin therefore every dayes worke, with Gods Word and Prayer. And offer up unto God upon the Altar of a contrite heart, the ^agroanes of thy spirit, and the ^bcalves of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say unto him thus:

^a Psal.
51.
^b Rom.
8.
^c Hos.
13, 1.

A short Soliloquie, when one first wakes in the Morning.

Psal.
130, 6.
Psal.
67, 1.

MY soule waiteth on thee: O Lord, more then the Morning watcheth for the Morning: O God, therefore bee mercifull unto me, and blesse me, and cause thy face to shine upon me, fill me with thy mercy this morning, so shall I rejoyce and bee glad all my dayes.

Meditations for the Morning.

Psal.
99, 14.
2 Thes.
1, 10.
Iude
v. 14.
Phil. 3,
21.
Math.
13, 43,
& 17.

Then Meditate,

I H Ow Almighty God can (in the Resurrection) as easily raise up thy body out of the Grave, from the sleepe of death; as hee hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which Resurrection day, Christ shall come to bee glorified in his Saints: and

every

every one of the bodies of the thousands of his *Saints* (being fashioned like unto his glorious body) shall shine as bright as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in splendour and glory: and the *Godhead* excelling it. If the rising of one *Sunne*, make the morning skie so glorious; what a bright shining and glorious Morning will that bee, when so many thousand thousands of bodies, far brighter then the *Sunne*, shall appeare and accompany *Christ* at his glorious traine, coming to keepe his generall Sessions of *Righteousnesse*, & to judge the wicked angels, and all ungodly men? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse & glory of that day, which is properly termed the *Resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the eyes of Faith, to forsee the glorious light of this Day.

I I. That thou knowest not how neere the evill spirit (which night and day like a roaring Lyon, walketh about seeking to devoure thee) was unto thee whilest thou sleepest, and wast not able to helpe thy selfe: and that thou knowest not what mischief hee would have done to thee, had not God judged thee and thine, with his ever-waking pro-

Acts
17, 31.
1 Cor.
6, 3.
Iude
v. 19.

Luke
14, 14.

1 *Pet.*
5, 8.
Iob 17.
Iob 1,
10.
Psal.
121.
Psa. 43
7, and
19, 11.
Gen.
32, 1, 2
2 *King*
6, 16.

vidence, & guarded thee with his holy and blessed *Angels*.

III. If thou hearest the *Cock* crow, remember *Peter*, to imitate him: and call to mind that *Cock-crowing* sound of the last *Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be *then*, lest at that *day* thou wilt wish, that thou hadst never seen *this*: yea, curse the day of thy *naturall birth*, for want of being new borne by *spirituall* grace. When the *Cock* crows, the *Thiefe* despaires of his hope, and gives over his night enterprize: so the *Devill* ceaseth to tempt or attempt any further, when hee heares the devout Soule, wakening her selfe with Morning prayer.

IV. Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy uprising, understandeth thy thoughts, & is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou wakest & risest. Doe all things therefore as in the awefull *presence* of God, and in the sight of his *Holy Angels*.

V. As thou art putting on thine apparell, remember, that they were first given as coverings of shame,

being

Lut. 22
61, 62.

Ier. 20,
14.
Ioh 3,
1.
Tit. 3, 5

Gallo
canen-
te, suas
Latro
relin-
quit
Insidi-
as, &c.
Amb.
Hexam
lib. 5.
cap. 14.

Psal.
139, 2,
3.
Gen. 5.
31, 5.
E 32
12.

Psa. 91
5, 11.
Acl.
12, 11.

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being the filthy effect of sinne : and that they are made but of the offalls and excrements of dead beasts. Therefore whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to bee *proud* of them : that thou hast great cause to bee humbled at the sight and wearing of them; seeing the *richest apparell* are but fine covers of the foulest shame. Meditate rather; that as thine apparell serves to *cover* thy shame, & to *fence* thy body from cold : so thou shouldest be as carefull to cover thy *Soule* with that *wedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehended by our faith) called the *Righteousnesse of the Saints* : Last, whilest wee are richly *apparelled* in the sight of *men*, wee bee not found to walke *naked*, (so that all our filthinesse bee seene) in the sight of *God*. But that with *his righteousness* (as with a *Robe*) wee may cover our selves from perpetuall shame, and shield our soules from that fiery cold that will procure infernall weeping, and *gnashing of teeth*. And withall consider, how blessed a people were our *Nation*, if every *silken sute* did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them hee should receive greatest *inward thanks*. But if it proove otherwise; their reckoning

Math.
22, 11.
Rom.
13, 14.
1 Cor.
1, 30.
Phil. 3,
9.
Apoc.
19, 13.
Eph. 4,
24.
Apoc.
16, 15.

Math.
22, 13.

will proove the heavier in the day of their *Accounts*.

Luk. 12
48.

Iam. 3,
23.

Psal.
119, 5.

Wisa.
15, 20.

V I. Consider, how Gods *mercy* is renewed unto thee every morning, in giving thee (as it were) a *new life*: and in causing the *Sun*, after his unceffant race, to rise againe to give thee *light*. Let not then his glorious light burne in vaine: but prevent rather (as oft as thou canst) the *Sunne-rising*, to give God *thanks*: & kneeling down at thy bed-side, salute him at the *day-spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*: the pardon of all thy faults, a thankesgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *selfe*, & all that doe belong unto thee.

Briefe directions how to reade the Holy Scriptures, once every yeere over, with ease, profit and reverence.

BVt for as much, that as *Faith* is the *soule*, so *reading* and *meditation* of the *Word of God*, are the *Parents* of *prayer*. Therefore before thou praieſt in the Morning, first, reade a *Chapter* in the *Word of God*, then meditate a while with thy *selfe*, how many *excellent things* thou canst remember out of it:

As first, what good counsels or exhortations to *good workes* & to *holy life*. Secondly, what threatnings of *Judgements*,

gements, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God promiset^h to *Patience, Chastity, Mercy, Almef-deeds, Zeale in his Service, Charity, Faith, and trust in God*, and such like Christian vertues.

Fourthly, what gracious delivrance God hath wrought: and what speciall blessings hee hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine owne heart, and read not these Chapters, as matters of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heaven* unto thee: for *whatsoever is written, is written for our learning*, Rom.

15,4.

Sixtly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) bee found in thee without repentance, the like plagues will fall upon thee: but if thou doest practice the like *Piety and vertuous deedes*, the like *blessings* shall come unto thee and thine.

In a word, apply all that thou readst

† Epist.
ti dict.* In the
Canon-
icall Bo-
kes of
the old
Testa-
ment
there are

931

Chap. but
distri-
busing
the 150Psalmes
into 60parts,
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find but

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number
of the
Chap. in
the
newTesta-
ment)will a-
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into 365

(the

number of the dayes of the yeere) there will remaine but fixe,
which thou mayest dispose of as is prescribed. a Hos 22
libros lege, cum Apocryphis vero nihil habeas negotii: ha-
tantum itudiose meditare Scripturas, quas in Ecclesia confi-
denter legimus. Multo prudentiores te & Religiosiores fue-
runt Apostoli, & primi Episcopi veritatis duces, qui nobis
eas tradiderunt. Tu igitur cum sis filius Ecclesie non trans-
grediaris illius terminos: Ac veteris Testamenti (ut dictum
est) 22 meditare lib. Cyril. Hier. Catec. 4. but

in holy Scripture, to one of these
2 heads chiefly; either to confirme
thy faith, or to increase thy repentance.
for as *Sustine & Abstine, Beare & For-
beare*, was the Epitome of good Phi-
losophers life: so *Crede & Resipisce,
Beleeve and Repent* is the whole sum of
a true Christians profession. One
Chapter thus read with *understan-
ding*, and meditated with *application*,
will better feed & comfort thy soule,
than *five* read and run over without
marking their scope or sense, or ma-
king any use thereof to thine owne
selfe. If in this manner thou shalt
read three Chapters everie day: *one*
in the *Morning*, *another* at *Noone*, & the
third at *Night*, (reading so many *Psal-
mes* in stead of a Chapter, as our
Church Liturgy appoints for morning
and evening prayers) thou shalt read
over all the *Canonicall* * Scripture in
a yeere, except fixe Chapters, which
thou maist adde to the *taske* of the
last day of the yeere. The reading
of the Bible in order, will help thee
the better to understand both the *Hi-
storie* and *scope* of the holy Scripture.
And as for the * *Apocripa*, being

but penned by *mans spirit*: thou mayest reade them at thy pleasure: but beleeve them so farre as they agree with the Canonickall Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businesse* will not admit thee so much time, as to reade *every Morning* a Chapter, &c. O Man, remember that thy *life* is but *short*, and that *all this busines* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore every morning, by so much time the earlier: defraud thy *foggy flesh* of so much *sleepe*, but robbe not thy soule of her *food*, nor God of his service: and serve the *Almighty* duely, whilest thou hast *time and Health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of a holinesse*, whereof he warneth us by repeating so often, *Be ye Holy, for I am Holy*. And when he *devoured* with a sudden fire, *Nadab* and *Abihu*, for offering unto him incense, with *strange fire*, (like those now a daies, who offer Praiers from hearts fraught with the fire of *lust & malice*) the Lord would give no other reason of his *Iudgements* but this, *I will be sanctified in them that come neere mee*. As if he should have said; If I cannot be sanctified by *them* who are my servants, in serving me with

a Exod.

26.36.

b Lev.

21.44.

c 19.

2, and

20.7.

1 Pet.3

5.

c Lev.

10.2.

Vers.3.

that

that Holinesse that they should; I will be sanctified *in them*, by confounding them with my just Iudgements, which their lewdnes doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites, that whē they were in *Campe* against their Enemies, they should digge a hole with a *paddle*, and cover their excrements: his reason is, *For the Lord thy God walketh in the middest of thy Campe, to deliver thee, and to give up thine enemies before thee: therefore thy Hoast shall be holy, that hee see no filthy thing in thee, and turne away from thee.*

Deut.
23, 13,
14.

If hee will have men to be so holy in time of Warre in the Field: how much more holines expecteth hee at our hands, in time of peace, in our houses? Therefore saith Zophar in Iob: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles.* For as Esay saith; *If there be any uncleannesse in our hands (that is, any sin whereof wee have not repented) though wee stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not heare our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy minde

Iob 11,
13, 14

Isa. 1,
15.

is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy selfe, and adorned thy body with *apparell*, which becometh thy calling, and the Image of God, which thou bearest, shut thy chamber doore, and kneele downe at thy bed-side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soule*; offer up unto God from the Altar of a contrite heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words:

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose glory the very *Heaven of Heavens* is not able to containe: looke downe from Heaven, upon mee thine unworthy servant, who heere prostrate my selfe at the foot-stoole of thy *throne of Grace*. But looke upon me, O Father, through the *merits and mediation of Iesus Christ*, thy beloved Sonne, in whom only thou art well pleased. For of my selfe I am not worthy to stand in thy presence, or to speake with mine *uncleane lips* to so holy a God as thou art. For thou knowest that in *sinne I was conceived &*

1 King.
8, 27.

Psalms.

132, 17

Heb. 4,

16.

Das. 9,

18.

Math.

3, 17.

Isa. 3, 5

Psal. 51

5.

borne,

borne, & that I have lived ever since in iniquitie: so that I have broken all thy Holy Commandements by sinnefull *motions*, uncleane *thoughts*, evill *words*, and wicked *workes*: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse unto God thy secret sins, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here with grieve of heart confesse unto thee, &c.*]

And for these my finnes, O Lord, I stand here guiltie of thy *Curse*, with all the miseries of this life, and everlasting torments in *Hell-fire*, when this wretched life is ended, if thou shouldst deale with me according to my deserts. Yea, Lord, I confesse, that it is *thy mercy which endureth for ever*, and *thy compassion which never failes*: that is the cause that I have not beene long agoe consumed. But with thee, O Lord, there is *mercy*, and *plenteous redemption*. In the multitude therefore of thy *mercie*, and confidence in *Christs merits*, I intreat thy divine Majestie, that thou wouldest not enter into *Judgement with thy Servant*, neither

bee

Gen. 6,
9.

Math.

15, 19.

E. 12,

34.

Pf. 140

1, 2.

Dan. 9,

10.

Dan. 9,

11.

Levit.

26, 14,

&c.

Deut.

27, 26.

Dan. 9,

11.

Gal. 3,

10.

Esd. 9,

13.

Lam. 3

22.

Psalm.

130, 4.

Psalm.

5, 7.

Psalm.

13, 7.

Psalm.

143, 2.

bee extreme, to marke what I have hitherto done amisse: for if thou doest, then no flesh can bee justified in thy sight; nor any living stand in thy presence. But bee thou mercifull unto mee, and wash away all the uncleannesse of my sinne, with the merits of that precious Blood, which Iesus Christ hath shed for me. And seeing that hee hath borne the burthen of that Curse, which was due to my transgressions: O Lord, deliver mee from my sins, and from all those Iudgements, which hang over my head, as due unto me for them: And separate them as farre from thy presence, as the East is from the West: bury them in the buriall of Christ; that they may never have power to rise up against me, to shame me in this life, or to condemne me in the World which is to come. And I beseech thee, O Lord, not onely to wash away my finnes, with the blood of thine Immaculate Lambe; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more & more killing my sinne, in the power and practice thereof: so that I may with more freedome of mind and liberty of wil, serve thee the everliving God, in righteousness and holinesse this day. And give mee grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to bee

thy

Exek.
36, 25.
1 Ioh.
1, 9.

Gal. 3,
13.

Psalms.
103.
12.

Col. 2,
12, 13.
Ephes. 3
5, 6.

Ioh. 1,
29.
Psa. 51
7, 10.

Gal. 4,
24, 25.

Luk. 2,
74, 75.

Math.
24, 23.

Psal. 90
12.

Rom.
14, 17.

thy faithfull and unfained servant unto my lives end : that when this *mortal life* is ended, I may be made a partaker of *immortality*, & everlasting happinesse in thy heavenly Kingdome. In the meane time, O Lord, whilest it is thy blessed will & pleasure, that I may continue to spend and end that *small number* and remnant of daies, which thou hast appointed for me to live in this *valley* of misery: Teach me so to number my dayes, that I may apply my heart unto wisdom: and as thou doest adde daies unto my life; so, good Lord, I beseech thee, adde *repentance and amendement* to my daies; that as I grow in yeers, so I may increase in *Grace* and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be wanting in me, and *necessary* for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may be the better enabled to leade such a *godly life and honest conversation*: as that thy name may thereby be glorified, others may take good example by me, and my soule may more cheerefully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*. And heere, O Lord, according to my bounden duty, I give thee most humble & heartie thanks,

for

for all those blessings, which of thy goodnesse thou hast bestowed upon mee. And namely, for that thou hast of thy free love, according to thine eternall purpose elected me, before the foundation of the World was laide, unto salvation in Iesus Christ: for that thou hast created me after thine owne Image: and hast begun to restore that in mee, which was lost in our first Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of thy Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed wil: for that thou hast bought & redeemed mee with the blood of thine onely begotten Sonne, from the torments of Hell, and thrall of Satan: for that thou hast, by Faith in Christ, freely justified mee, who am by nature the childe of wrath: for that thou hast in good measure sanctified me by thy holy Spirit, and givest mee so large a time to repent, together with the meanes of Repentance. I thanke thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperity and plenty: and for that thou hast preserved me this night, from all perils and dangers of Body and Soule, and hast brought mee safe to the beginning of this day. And as thou hast now wakened my bodie from sleepe: so I beseech thee, waken my

Ephes.

4.

Mat. 25

24.

Gen. 9,

6.

Ephes. 4

24.

Col. 3,

10.

Rom. 8

28.

Math.

22, 3.

Rom. 1

16.

Rom.

16,

25, 26.

1 Pet. 2

18, 19.

Apoc.

5.

Rom. 3

28.

Gal. 2,

16.

Ephes.

1, 3.

1 Cor. 6

11.

1 Pet. 1

2.

2 Pet. 3

9.

Ephes. 1

13.

M

soule

soule from sinne and carnall securitie:
 and as thou hast caused the Light of
 the day to shine in my bodily eyes: so,
 good Lord, cause the light of thy
Word and Holy Spirit, to illuminate my
 heart: and give mee grace, as one of
 thy children of Light, to walke in all
 holy obedience before thy face this
 day: and that I may endeavour to keepe
 faith and a cleere conscience towards thee,
 and towards al men, in al my thoughts,
 words, and dealings. And so, good
 Lord, blesse all my studies and actions,
 which I shall take in hand this day, as
 that they may tend to thy glory, the
 good of others, and the comfort of
 mine owne soule and conscience in
 that day, when I shall make my finall
 Accounts unto thee for them. O my
 God, keepe thy servant, that I doe no
 evill unto any man this day: and let
 it bee thy blessed Will, not to suffer
 the Divell, nor his wicked angels, nor
 any of his evill members, or my ma-
 licious enemies, to have any power
 to doe me any hurt or violence. But
 let the eye of thy holy providence
 watch over me, for good, and not for
 evill: and command thy holy Angels to
 pitch their Tents round about me, for my
 defence and safety, in my going out
 and comming in, as thou hast promised
 they should doe about them that
 feare thy name. For into thy hands, O
 Father, I doe here commend my soule, and
 body.

Luk. 16

17.

Phil. 2,

15.

Acts

24, 16.

2 Cor.

5, 15.

Zach. 3

2.

Psalm.

34, 7.

Psalm.

91, 11.

Psalm.

31, 5.

Luk. 23

7.

4

body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailty*, forget thee; yet Lord, I beseech thee, doe thou *in mercy remember mee*. And I pray not unto thee, *O Father*, for my selfe alone, but I beseech thee also be mercifull unto thy whole Church and chosen people, where soever they live upon the face of the earth. Defend them from the rage and tyrannie of the *Divell*, the *World*, and *Antichrist*. Give thy Gospell a free and a joyfull passage thorow the *World*; for the conversion of those, who belong to thine *Election* and *Kingdome*.

Nehem
13, 31.

Blesse the *Churches* and *Kingdomes* (wherein we live) with the continuance of *Peace*, *Iustice*, and *true Religion*. Defend the **KINGS & QUEENES** *Majesties* from all their enemies, and grant them a long life, *in health*, & all happinesse to *raigne* over us. Blesse the *Prince Charles*, the *Princes Palatine of Rhene*, and the *gracious Lady Elizabeth*, their mother, Encrease in them all *Heroicall gifts*, and *Spirituell graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobilitie*, *Bishops*, *Mi-*

Psalm.
51, 15;
19.
Isa 39.
8.

Psalm.
72, 15;
1 *Tim.*
2, 2.
Hesl. 6;
10.

1 *Tim.*
2.

nisters, and *Magistrates* of this Church and Commonwealth, to governe the *Common* in true *Religion*, *Iustice*, *Obedience*, and *tranquillity*. Bee mercifull unto all the Brethren which feare thee, and call upon thy name. And comfort as many among them as are sicke and comfortlesse in body, or in minde: especially, be favourable to all such as suffer any trouble or persecution for the testimonie of thy truth, and holy *Gospel*: And give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy *wisedome*: for the glory of thy *Name*, the further enlarging of the Truth, and the more ample increase of their owne comfort & consolation. Hasten thy comming, O blessed *Saviour*, and end these *sinfull* daies. And give me grace, that like a *wise Virgin*, I may bee prepared with *Oyle* in my Lampe, to meete thee the sweete *Bride-groome* of my Soule, at thy comming: whether it bee by the day of death, or of *Iudgement*: And then, Lord Iesus, come when thou wilt: *even Lord Iesus come quickly*. These, and all other Graces, which thou knowest needfull and necessary for mee, this day and evermore, I humbly begge & crave at thy hands, O Father: giving thee thy glorie, in that forme of Praier which *Christ* himselfe hath taught me to say unto thee:

Iam. 5.
 15.

Heb. 1.
 13.

1 Cor.

10, 13.

2 Tim.

2, 9.

2 Cor. 1

6, &c.

Marc.

25, 12,

&c.

Apoc.

22. 20.

*Our father which art in Heaven, Hal-
lowed be thy Name, &c.*

*Meditations to stirre us up to Morning
Prayer.*

IF, when thou art about to pray, Sa-
tan shall suggest that thy prayers
are too long, and that therefore it
were better either to omit prayers, or
else to cut them shorter: meditate,
that Prayer is thy *spirituall sacrifice*,
wherewith God is well pleased: And there-
fore it is so displeasing to the *Divell*,
and so irksome to thy *flesh*. Bend ther-
fore thy *Affections*, will they, nill they
to so holy an exercise: assuring thy
selfe, that it doeth by so much the
more please God, by how much the
more it is displeasing to thy *flesh*.

Heb. 13
15, 16.

2. Forget not how the *holy Ghost* puts
it downe as a *speciall note* of repro-
bates: *They call not upon the Lord: They
call not upon G O D*. And when *Eliphaz*
supposed that *Iob* had cast off the feare
of God, and that God had cast *Iob* out of
his favour; he charged him that he re-
strained prayer before God: making that
a sure note of the one, and a sufficient
cause of the other. On the other side,
that God hath promised, that *Whosoever
shall call on his name, shall bee saved*.
It is certaine, that he who maketh no
conscience of the dutie of prayer,
hath no grace of the holy Spirit in
him. For the Spirit of grace and of

Psal. 14

4.

Psal. 53

4.

Iob 13

14.

Rom.

10, 13.

Zach.

12. 10.

prayer, are one: and therefore *grace* and *prayer* goe together. But he that can from a *penitent* heart (morning and evening) pray unto God: it is sure, that he hath his *measure* of *grace* in this world: & he shall have his *portion* of *glory* in the life which is to come. *

3. Remember, that as loathing of meate, and painfulnesse of speaking, are two symptoms of a sicke bodie: so irkesomenesse of praying, when thou talkest with God, and *carelesnesse* in hearing, when God by his *Word* speaks unto thee: are two *sure* signes of a sicke soule.

4. Call to minde the *zealous* devotion of the Christians in the *Primitive Church*: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins; and that they might be found readie at the comming of *Christ*. And how that *David* was not content to pray at Morning, at Evening and at Noone: but hee would also rise up at Mid-night, to pray unto God. And if *Christ* did chide his Disciples, because they would not watch with him one houre in praying; what chiding doest thou deserve, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent divers houres in seeing a vaine Maske, or a Play; yea, whole dayes and nights in *carding* and *dicing*, to please thy *flesh*; bee
ashamed

Psalms.

55, 16.

17.

Psalms.

115,

67.

Matth.

26, 40.

ashamed to thinke a Prayer of a quarter of an houre long, to bee too long an exercise for the Service of God.

5. Consider, that if the *Papists* in their blinde superstition, doe in an unknowne, and therefore ^a *unedifying* Tongue, (fit onely for the children of ^b *mysticall Babylon*) mutter over upon their ^c *Beades*, every morning & evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they, in their superstitious devotion, rise up in Iudgement against thee, professing thy selfe to bee a true Worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quantitie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou maist speake to God as well in his owne *holy Words*, as in thine owne *native language*. Be ashamed that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout, than thou in the *sincere* worshipping of the true and *onely* God: And indeed, a prayer in private devotion, should be one ^e *continued speech*, rather than many *broken fragments*.

6. Lastly, when such *thoughts* come into thy Head, either to keepe thee

a 1 Cor.
14. 15.
and 16.
26. 27.
b Gen.
11. 7. 9
Apoc.
17. 5.
c A su
persti-
tion.
Qui fi-
lo in-
sertis
nume-
rant
sua
murm-
ra bac-
cis.
Mart.
Al-
phonf.
lib. 4.
d Iohn
17. 3.
e Vox
conti-
nuata,
non cō-
cisa, ut
barralo-
gia vi-
tetur.
Perkins.
de univ.
ration.
conci.
cap. 10

Mat. 13
4, 19.

Gen. 13
11.

Matt.
26, 41.
1 Cor.
8, 12.

from Prayer, or to *distract* thee in pray-
ing: remember that those are the *For-
les* which the *evill One* sends to de-
voure the good *Seede*, and the car-
kasses of thy spirituall Sacrifices: but
endeavour, with *Abraham* to drive
them away. Yet notwithstanding, if
thou perceivest at some times, that
thy spirits are *dull*, and thy mind not
apt for Prayer, and holy devotion:
strive not too much for that time; but
humbling thy selfe at the sence of thy
infirmities and dulnesse, knowing that
GOD accepteth the *willing mind*
(though it be oppressed with the hea-
viness of the flesh) endeavour the next
time to recompence this dulnesse, by
redoubling thy zeale, and for the time
present, commend thy soule to God, in
this or the like short Prayer:

Another short Morning Prayer.

O Most gracious God, & mercifull
Father, I thine unworthy *Servant*,
doe here acknowledge, that as I have
beene borne in sinne, so I have lived in
iniquity, and broken every one of thy
Commandements, in thought, word,
and deede; following the desires of
mine owne will, and lusts of my flesh,
not caring to be governed by thy Holy
Word and Spirit: and therefore I have
justly deserved all shame and miserie
in this life, and everlasting condemna-
tion in Hell-fire, if thou shouldst but

de ale

deale with mee, according to thy Iustice, and my desert. Wherefore, O Heavenly Father, I beseech thee, (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloody passion, which I beleeeve that hee hath suffered for mee) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance, which is due unto mee for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my Father, & that I am thy childe, and that thou lovest me with an unchangeable love: & let the same thy good Spirit leade mee in thy truth, and crucifie in mee more and more, all worldly and carnall lusts, that my sinne may more & more dye in mee: and that I may serve thee in unfained righteousness and holinesse this day, & all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdome. And heere, O Lord, from the bottome of my heart, I thanke thee for all thy blessings, which thou hast bestowed upon my soule and body: for electing mee in thy love, redeeming me by thy Sonne, sanctifying mee by thy Spirit, and preserving me from my youth up, untill this present day and houre, by thy most gracious providence.

I thanke thee most especially, for that thou hast defended me *this Night*, from all perils and dangers, and hast brought mee safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all evill, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke, doe, or speake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conscience. And to this end, I commend my selfe, and all my waies & actions, together with all that doe belong unto me, unto thy gracious *direction* and *protection*; praying thee to keepe both them and me from all evill, and to give a blessing to all our honest *labours* and *endeavours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne over us. Blessè our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: endew thē with thy grace, and defend them from all evill. Blessè all our *Ministers* and *Magistrates* with those graces and gifts, which thou knowest *necessary* for their places. Be favourable to all that feare thee, and

resemble

tremble at thy judgements : comfort all those that are *sicke* and *comfortlesse*. Lord , keepe me in a continuall readinesse , by *Faith* and *Repentance*, for my last end : that whether I live or die , I may be found thine owne , to thine eternall glory, & mine everlasting salvation, through *Iesus Christ* my onely Saviour . In whose blessed name I begge these mercies at thy hands , and give unto thee thy *praise*, and *glory* , in that Prayer, which hee hath *sanctified* with his *owne* lips, saying , *Our Father which art in Heaven, &c.*

Further meditation , to stirre us up to Prayer in the Morning.

THinke not any *businessse* , or *haste* (though never so great) a sufficient *excuse* to omit Prayer in the Morning , but meditate :

1. That the greater thy *businessse* is , by so much the *more* need thou hast to pray for *Gods good speed & blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing*.

2. That many a man , when hee thought himselfe *surest* , hath beene soonest crossed; so mayest thou.

3. That many a man hath gone out of his doore , and never came in againe. Many * a man who rose well and lively in the morning, hath beene

* Quem
dies vi-
dit ve-
niens
super-
bum,
Hunc
dies,
vidit
fugiens
iacen-
tem, &c.
ne.

scene

Nescis
quid
vesper
serus
vehat,
Vatro.

seene a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drinke, to fence thy *body* frō ill *ayres*: how much more carefull shouldest thou be to pray, to preserve thy *soule* from evill *temptations*?

4. That the time, spent in prayer, never hindereth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of unknowne dangers: where thou shalt meete many *bryers* to teare thy good *name*: many *snare*s to trap thy *life*, and many *Hunters* to devour thy *soule*. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Adventure not therefore to goe *naked* among these *bryers*, till thou hast praied Christ to *cloathe* thee with his righteousnesse: nor to passe thorow these *snare*s and *ambushments*, till thou hast prayed for Gods *providence* to be thy *guide*; nor to walke *barefoot* thorow this *snakie* field; till, having thy *feete shod* with the *preparation of the Gospell of Peace*, thou hast praied to have still the *brazen Serpent* in the eyes of thy *faith*: that so, if thou comest not home *holyer*, thou maist be sure not to returne worser, then when thou wentest out of doore.

Therefore, though thy haste be ne-

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ver so much, or thy businesse never so great; yet goe not about it, nor out of thy doores, till thou hast at least used this or the like short Prayer:

A brieve Prayer for the Morning.

O Mercifull Father, for *Iesus Christ* his sake, I beseech thee, forgive me all my *known & secret* sins, which in thought, word, or deed, I have committed against thy Divine Majesty: And deliver me from all those *Iudgements* which are due unto me for them; and *sanctifie* my heart with thy *Holy Spirit*, that I may henceforth lead a more *godly* and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from all *perils* and *dangers* of bodie and soule. And to this end, I commend my selfe, and all my *actions*, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poore soule, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my *going* out, and *comming* in: and grant that whatsoever I shall *thinke*, *speake*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort*

of

of mine owne conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes sake: in whose blessed Name I give thee thy glory, and beg at thy hands all other *graces*, which thou seeest to be needfull for me this day and ever, in that prayer which *Christ* himselfe hath taught me, saying:

Our Father which art in heaven, &c.

Meditations, directing a Christian, how he may walke, all the day with God like Enoch.

Rom. 8

26.

Phil. 2,

3.

Prov.

27, 2.

a Eph.

4, 23.

Matth.

5, 18,

19.

b Psal.

137, 9.

c Isai.

59, 3.

1 Sam.

14, 4.

d Qui

consci-

entiae

curam

abjici-

unt, nec

homi-

nes re-

veren-

tur, nec

Deum.

HAVING thus begun, keepe all the day after, as diligent a watch as thou canst, over all thy thoughts, words and actions, which thou mayest easily doe by craving the assistance of Gods holy Spirit, and observing these few rules.

First, for thy thoughts.

I. BE carefull to suppress every sin in the *first motion*. Dash *Babylons* children (whilest they are young) against the stones. Tread (betimes) the *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heed of falling oft into the same sinne, lest the *custome of sinning* take away the conscience of sinne, and then shalt thou waxe so impudently wicked,

that

that thou wilt neither *fear* God, nor *reverence* Man.

2. Suffer not thy mind to feed it selfe upon any imagination, which is either *unpossible* for thee to doe, or *unprofitable*, if it be done: but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Judgement*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

Prov. 6

14.

Zech. 8.

17.

3. Desire not to fulfill thy minde in all things: but learne to denie thy selfe those desires (though never so pleasing to thy nature) which being attained, will draw either *scandall* on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery*, through *unbelief*, *selfe-love*, and *wilfull breaches* of Gods Law: and the *necessity* of Gods *mercy*, through the merits of Christs passion, to be such: that if thou wert demanded, *What is the vilest Creature upon earth?* thy Conscience may answer; *Mine owne selfe*, by reason of my great *sinnes*: And that if on the other side thou wert asked, *What thou esteemeest to bee the most precious thing in the world?* Thy heart might answer, *One drop of Christs blood*, to wash away my *sins*. And as thou tenderest the *salvation* of thy soule, live not in any *wilfull filthinesse*. For true faith,

and

and the *purpose of sinning*, can never stand together.

1. Reg.
12, 35.
Luke 1,
16.

5. Approve thy selfe to bee a true servant of *Christ*, not only in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every *knowne sinne*, and to obey God in every one of his Commandements: like *Iosias*, who turned to God with all his heart, according to all the Law of Moses: And *Zachary* and *Elizabeth*, who walked in all the Commandements of God without reproofe. But if at any time, through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sinne increased, and thy *proofe of amendment* confirmed.

a Socrates in
forum
egressus,
Quam
multis
ego (iui-
quit) no-
egeo?
Non est
ergo
pauper
qui ca-
ret, sed
qui
eget.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet manage it wisely, lest it prove more dangerous then contempt. For, States desire but to keepe downe whom they contemne for their unworthinesse: but to cut off, whom they envy for their greatnesse. Hee therefore is truly prudent, who (considering the promises) neither affecteth nor neglecteth popularitie. But in any wise take heede of harbouring a discontented minde, for it may worke

thee

thee more woe than thou art aware of. It is a *speciall* mercy, in the multitude of *so many* blessings, as thou doest enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his childe) thou shouldst despaire: and he sends thee *some crosses*, lest by too much prosperitie (playing the foole) thou shouldst presume. Many who have mounted to great dignities, would have contented themselves with a *meaner*, had they knowne their *great dangers*: And therefore Competencie rather than Eminencie. And in all thy will, have ever an eye to Gods will, lest thy *selfe-action* turnes to thine owne destruction. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe! Whatsoever *crosse* therefore thou hast to discontent thee; remember, that it is lesse than thy *sins* have deserved. Count therefore Christ thy chiefest joy; and sinne, thy greatest griefe: estimate no want, to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward meanes, shall the lesse perplexe thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition; *Wee brought nothing into this World, and it is certaine, that we can carry nothing out. And having food and*

N

rayment,

aDimi-
diurnu
plus
toto
Hesed.
b Per-
unt
sum-
mos
fulmi-
na mō-
tes
Horat.
Tan-
gunt
magnos
tristia
fata
ileos,
Ovid.
Anthon
gas,
Qui
notis
nimis
omni-
bus, ig-
notus
mori-
tur si-
bi, Sen.
c. 1 Tim.
6, 7, 8, 9
Infamie
dammā-
di sunt,
qui tam
multa
tam ad-
xia con-
gerunt,
quam
sic tam
paucis
opus,
Fruct.

* Prov. 30. 3, 9. Vivitur ex igno melius, Claud. 21. Tim. 6. 8, 9. Gen. 13. 10. Col. 3. 1, 2. Phil. 3. 20. b 1. sh. 7, 9. P. 139 21. 64. Nobile vincen dige nus est patien tia vin git Qui patitur, in vis vince re, disce pati. Opti ma in juria ultio, est ob livio; efficit enim ut ani mam curet, nec magis laedit, quam si facta non esset.

rayment, let us be therewith content: But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition. Pray therefore with wise Agur: *O Lord, give me neither poverty nor riches, feede me with food convenient for mee, lest I bee too full, and deny thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of my God in vaine.

7. Bestow no more thought upon Worldly things, than thou needs must, for the discharge of thy place & the maintenance of thine estate: but still let thy care be greater for a Heavenly than earthly things: & be more grieved for a ^b dishonour done to God, than for an injury offered to thy selfe: But if any private injurie be offered unto thee, beare it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he ^c overcame in the end. But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will give thy body a resurrection, wil as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy selfe, is more than that which thine enemy can doe unto thee. Neither canst thou more rejoyce him, than to

hear.

heare, that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, God will shew himselfe just from Heaven. Pray for him; for if thou be a good man thy selfe, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his *malice*, and increaseth in his mischief, give thou thy selfe unto Prayer, committing thy selfe, & commending thy *cause* unto the Righteous Iudge of Heaven and Earth; saying with *Ieremie*; Lord of Hostes, that judgest righteously, & triest the reins & the heart: vengeance is thine, & unto thee have I opened my cause. In the meane while, waite (with *David*) on the Lord: Be of good courage, and he shall comfort thine heart.

Ier. 17.
20.

8. The more others commend thee for an excellent act, bee thou the more humble in thine owne thoughts. Affect not the vaine praises of men. The blessed Virgin was troubled when she was truly praised of an Angell. They shall bee praised of Angels in Heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be careful that no man know any ill dealings by thee.

Never-
bisquid
scis o-
stentat,
sed re-
busta
ostende
scire.

Psalm.
69, 13.

9. Esteeme no sin little: for the Curse

a *Expec.*

9.4.

Pfal. 69

9.10.

Marke

3.5.

b *Hen**fugiunt**frano**non re-**moran-**te dies.**Psa. 90*

9.19.

15.

Non

*quam**diu, sed**quam**bene.*c *Fuit,**non vi-**xit, Sen**Non re-**fert**quanta**sit vitæ**diutur-**nitas,**sed qua**lis sit**admi-**nistra-**tio, Vi-**ves.*

Tota

*vita**dies u-**nis, ut**micum**sit ho-**mines**non ex-**satia-**ri iisdem**toties**redeuntibus.*d *Non potest præsentem diem recte vivere**is, qui se non tam, quasi ultimam, victurum esse cogitat.**e Math. 13, 3.*

of GOD is due to the least, and the least would have damned thee, had not the Sonne of God died for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, *a* *mourne* for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, thinke often of the *b* *shortnesse* of thy life, and *certainly* of death: and wish rather a *good* life, than a long. For as one day of *Mans* life is to be preferred before the *longest* age of a *Stagge*, or *Raven*: so one day spent religiously, is to be higher valued, then a mans *c* *whole* life, that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy daies, by subtracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come, (sith the *one halfe* must bee slept out, the rest made uncomfortable, by the *troubles* of the *world*, thine owne sicknesse, & the *death* of friends) counting *d* only the present day thine, which spend, as if thou wert to spend *no more*.

Secondly, for thy words.

Remember, that thou must answer for every *e* *idle word*: that in

a multiloquie the wisest man shall over-shoot himselfe. Avoide therefore all *tedious and idle talke*,† whereof seldom ariseth *comfort*, many times *repentance*: especially beware of *rash answers*, when the tongue *out-runs* the minde. The word was *thine* whilest thou keptst *it in*: it is *another* as soone as it is *out*. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be *few*, but *advised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken: affirme no more, than what thou knowest to be *true*; and be rather *b silent*, than speake to an *ill*, or to *no purpose*.

2. Let thy *heart* and *tongue* ever goe together in *honesty & truth*: hate *c* *dissembling* and *lying* in *another*, detest it in thy *selfe*, or God will detest thee for it: *For he hateth a lyer*, and *his Father the Diuell alike*. And if once *c* thou be discovered to make no *conscience* of *lying*, no man will beleewe thee when thou speakest a *truth*; but if thou lovest truth, more credit *a* will be given to thy word, than to a *lyers oath*. Great is the *possessiō* which *Satā* hath in those, who are so accustomed to lying, that they will lye, though they

a Prov. 17, and 10, 19.

† Dixisse sepe

poenituit, tacuisse vero

nunquā

* Nescit vox

missa rever-

ti. Quā pericu-

losum illud,

Lingua quo va-

dis? No-

scit poeni-

tenda loqui,

qui profe-

renda prius

suo tra-

didit ex

animo,

Cass. lib. 10. Ep.

4.

b Iam. 1, 19.

Cou-

sultus est ta-

cere quam ineptē loqui.

c 1 Pet. 21.

Psalms. 3, 2. d Si mendacem te noriūt, nemo tibi credet, etiam si affirmes verissima, *Arist.*

Odi
tanquā
amatu-
rus.

*Pro. 6

30.

Act. 3

17.

1 Tim.

1, 13.

a Psal.

59, 5.

Psa. 10

1, 7.

b Ephes.

4, 29.

Psa. 1, 2

Prov.

13, 36.

c Pii est,

alios

reddere

pios.

Ps. 139

21.

Psal. 69

9.

Sive-

rum

audias,

silentio

proti-

nus re-

verere,

illique

tanquā

divinae

rei as-

surgiso.

d Mar.

4, 24,

25.

e 2 Km.

4, 2.

get nothing by it *themselves*, nor are not compelled unto it by *others*. Let not thine *anger* remaine, when thou seest the *cause remooved*: and ever distinguish twixt him that offendeth of *infirmity*, or against his *will*, and him who offendeth *maliciously*, and of *sa purpose*: let the one have *pitty*, the other *justice*.

3. Keepe thy *speech* as cleane from all *obscenity*, as thou wouldest thy *meate* from poyson: and let thy talke be *gracious*, that he that heares thee, may grow better by thee: & be ever more earnest when thou *speakest* of *Religion*, than when thou talkest of *worldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *error*: rejoyce to finde the truth, and *magnifie* it. Study therefore three things especially: to *understand well*, to *say well*, and to *doe well*.

And when thou meetest with Gods *children*, be sure to make some holy advantage by them: learne of them *all* the good that thou *canst*, and communicate with them *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still *minister* unto thee. For as the *gifts of men*, by much using, doe *perish* and *decrease*: so the *gifts of God*, by much using, doe the more grow & *encrease*; like the *widowes pitcher*

of

of oyle, which the more it powred to fill *other vessels*, the more it was still replenished in it selfe.

4. Beware that you beleeeve not all that is *told* you, and that you tell not *a* all that you *heare*: for if you do, you shall not long enjoy true friends, nor ever want great *troubles*. Therefore in *accusatiōs*, be first *assured* of the truth, then *censure*. And as thou tendrest the reputation of an *honest* heart, never let *malice in hatred* make thee *b* to *re-veale*, that which love in *friendship* bound thee a long time to *conceale*. But for feare of such after-claps, observe two things.

First, though thou hast *many acquaint-ance*; yet make not any thy *familiar friend*, but he that *truely* *c* *fears* God: Such a one thou never needest to feare: For though you should in *some particulars* fall out, yet *Christian love*, the *maine ground* of your friendship, will never fall away, and the *feare of God* will never suffer him to doe thee any villany.

Secondly, doe *d* nothing in the sight of a *civill* friend, for which thou canst not be *safe*, unlesse it be *concealed*: nor any thing, for which (if *just* cause be offered) thou needest feare him, if he prooves thine *unjust* enemy. If thou hast done any thing *amisse*, aske God forgivenessse, and perswade thy

num, sed (quod verbum sonat) belluarum, & vitulis, non hominibus gerendum.

N 4

a Eccl.

3, 7.

Luke 2,

19.

b Arca-

num ti-

bi cre-

ditum

fideliū

custodi,

quā

depo-

sitam

pecu-

niam.

c Vera

amici-

tia tan-

tumino

do est

inter

bonos.

Mali

nec in-

ter se

amici

sunt,

nec cū

bonis.

d Civi-

lem a-

micum

sic ha-

beas, ut

putes

posse

inimi-

cum

fieri.

e Quod

taceri

via

prima

ipse ta-

ceat.

Bellum

non est

homi-

non ho-

minibus

gerendum.

selfe,

a *Ephef.*

5. 4.

Psal. 15

3.

b Irri-

dere

pium,

nefas;

impiu,

imma-

ne: ho-

minem,

inhu-

manu.

Nemo

videtur

sibi ta-

villu, ut

irrideri

merea-

tur.

c *Phil.*

4. 4.

d *Petr.*

24. 17.

e *Valen-*

tiani

sup.

Cum

suppli-

cio

mortis,

aliquis

afflicto

plus ef-

fet, aut

bat se

male

ad vi-

tam re-

vocare:

Crude-

lis mi-

ni est

alienis

selfe, rather than *thy friend*, to keepe
thine owne counsell. For be assured,
that what friendship soever is groun-
ded upon any other *cause* than true
Religion; if ever that *cause faile*, the
friendship *falleth* off: And the rather;
because that as God breedes among
men, *Truth, Peace*, and *Amity*, that we
should live to doe one another good:
so the *Devill* daily soweth falshood,
a *discord*, and enemity, to cause (if he
can) the dearest friends to devoure
one another.

5. b Make not a jest of another mans
infirmity: remember thine owne. Ab-
horre the frothy *mit* of a filthy *nature*,
whose *brainer* having once conceived
an odde scoffie, his mind travels (as
a woman with child) till he be deli-
vered of it. Yea he had rather lose
his *best friend*, than his *worst jest*. But
if thou be disposed to be *merry*, have
a speciall care to *three* things:

First, that thy mirth be not against
Religion.

Secondly, that it bee not against
Charity.

Thirdly, that it be not against *Ches-*
tity: & then be as *merry* as thou canst,
onely in the *Lord*.

6. d Rejoyce not at the fall of thine
Enemy, for thou knowest not what
shall be the manner of thine *owne end*.
But bee more glad to see the *worst*

gaudere, & non miseri communi naturam.

MAN

MAN

Ha

him

thou

Chri

Enex

blou

to l

a C

but

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the

lent

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is w

7

of

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Ne

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8

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of

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Mi

nee

mans amendment, than his punishment. Hate no man, for feare lest *Christ* loves him: who will not take it well, that thou shouldest hate whom he loveth. *Christ* loved thee, when thou wast his Enemy: by the merits therefore of his bloud, he requireth thee, for his sake to love thine Enemy. Deny him, being a Christian, if thou darest. He asketh but forgivenesse for forgivenes: The forgivenesse of an hundred pence, for the forgivenesse of ten thousand Talents: The threescore hundred thousand Crownes, for tenne Crownes. Petty forgivenesse of Man, for the infinite forgivenesse of Almighty GOD. Though thou thinkest thine enemy unworthy to be forgiven: yet *Christ* is worthy to be obeyed.

Rom.
5, 8, 10
Ephes.
2, 4.
Matt.
28, 24.

7. When the glory of God, or good of thy neighbour doth require it: speake the truth, and feare not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Psal. 2,
11.
Nec
mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

8. Ever thinke him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when hee needs, hath none to admonish him.

Repre-
henſio
ſemper
vel me-
liores
vel cau-
tiores
nos
reddit.

Si re-
prehen-
di ſers
agrè,
repre-
henden-
da ne
feceris.
Levit.

19, 22.

*Dent.

23, 58.

Rom. 9,

5.

Ecleſ. 5

15.

Pſal.

19, 22.

Qui

facile

in ſerlis

jurat,

in jo-

cis ju-

rabat:

qui in

jocis, &

in men-

dacio.

Yrus.

† Pſal.

141, 3.

21 Pet.

5, 12.

b Rom.

12, 10.

Aſſabilitas & comitas ſunt nullius im-

pendli, amicitias tamen magnas conglutinant exhibita, diſ-

ſolvunt prætermiſſa. c 1 Theſ. 5, 26, 14. d 1 Theſ. 3, 1.

Levit. 19, 17. e Pſalm, 119, 4. Exch. 12, 15. f Dew. 15,

13, 14.

Reprehenſion, be it juſt, be it unjuſt, come it from the mouth of a friend, or of a foe, it never doth a wiſe man harme. For if it bee true, thou haſt a warning to amend: if it bee falſe, thou haſt a caveat what to avoid. So every way it makes a wiſe man better, or waryer. But if thou canſt not endure to be reprehended; doe thou nothing worthy of reprehension.

9. Speake not of God, but with feare * and reverence, and as in his ſight and hearing. For ſeeing wee are not worthy to uſe his holy Name in our *mouthes*: much leſſe ought we to *abuse* it vainely in our *talke*. But ordinarily to uſe it in *vaine*, *rash*, or *falſe* oathes, is an undoubted ſigne of a ſoule, that never truly feared God. Pray therefore with *David*, when thou art to ſpeake in any matter that may moove paſſion: † *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Laſtly, in a praizing, bee diſcreet; in *saluting*, courteous; in *admoniſhing*, friendly; in *ſorgiving*, mercifull; in *promiſing*, faithfull; and bountifull in *recompensing* good ſervice: making not the rewards of *verſue*, gifts of *favour*.

Thirdly.

Thirdly, for thy Actions.

1. **D**Oe no evil, though thou mightest: for God will not suffer the least sinne (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulness thereof, and prayed for his blessing upon thy endeavour; and then doe it in the name of God, with cheerefulness of heart, committing the successe unto him, in whose power it is, to blesse with his grace whatsoever businesse is intended to his glory.

Pf. 119
101.
1 Cor.
7, 2.
1 Sam.
30, 8.

2. When thou art tempted to doe any evil worke, remember that Satan is where his businesse is. Let not the childe of God bee the instrument of so base a slave: hate the worke, if thou abhorrest the author. Aske thy conscience these two questions: *Would I have another to doe this unto mee? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience I shall doe this wickednesse, and sinne against him?* And remember with Ioseph, that though no man seeth, yet God seeth all. Fly therefore (with Ioseph) from all finnes, as well those which are secret in the sight of G O D, as those that are

1 Cor.
7, 5.
Imminet
semper
occa-
sioni
sue di-
abolus,
Gregor.
Math. 7
12.
Luke
16, 2.
2 Cor.
6, 2, &
5, 10,
Gen. 39
9, 11,
&c.

mani-

manifest in the eyes of *men*. For God, as he is *just*, without speedy repentance; will bring thy secret finnes, as he did *Dauids*, to the open light, before all *Israel*, and before the *Sunne*. Be therefore as much afraid of *secret* finnes, as of open shame. And so avoid all in *generall*, as that thou doest not allow to thy selfe any one *particular*, or darling sinne, which the *corruption* of thy nature could best agree withall: for the crafty *Divell* can hold a mans soule as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a sinne: so be carefull to shun the *occasion*.

2 Sam. 12, 12.
Luke 17 2, and 12, 2.
Prov. 5 8, and 6, 7.
Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.
Eccles. 3
Judg. 7, 72.

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the *meanes* either wanting or *weake*. And if meanes doe offer themselves, be sure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relye not more upon them than upon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he blesteth his children with outward things. Pray therefore for Gods *blessings* upon his owne *meanes*. In earthly businesse, beare an *heavenly* minde: doe thou thy best endeavour, and commit the whole successe to the

fore-

fore-ordaining Wisedome of Almighty God. Never thinke to thrive by those meanes which God hath accursed. That will not in the end prove gaine, which is gotten with the losse of thy soule. In all therefore, both actions and meanes, endeavour with Paul to have alway a cleere conscience towards God, and towards men.

Matth.
16, 26.

*Hic mu-
rus a-
heneus
esto, nil
consci-
re tibi,
nulla
pallef-
cere
culpa,
Hor.
AAs*
14, 10.

Looke to your selves, what conscience yee have.

For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake: but God for his owne sake. Whilest thou holdest God thy friend, thou needst not feare who is thine Enemy: for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrowne by his Enemy, unlesse that first his sinne hath prevailed over him, and God hath left him to himselfe. Hee that would therefore bee safe from the feare of his enemies, & live still in the favour of his God, let him redeeme the folly of the time past, with serious repentance: looke to the time present with Religious diligence, and take heed to the time to come with carefull providence.

Psalms.
118, 6,
7.
Rom. 8
31.
Prov.
16, 7,
Gen. 32
4. &c.
31,
7, 29,
42.
Exod.
32, 25.
Num.
14, 42,
43, &c.

Psalms.
27, 11,
12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodnesse than for his greatnesse. And of whomsoever thou hast received

a be-

a benefite, unto him (as God shall enable thee) remember to be *thankfull*. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love, and a spur to godly life.

6. Be not proud for any external worldly goods, nor for any internal spirituall gifts. Not for external goods, because that as they came lately, so they will shortly bee gone againe: their losse therefore is the lesse to bee grieved at. Not for any internal gifts: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine owne worth, and contemne others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to bee selfe-conceited? thou hast many vices that may better vilifie thee in thine owne eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to bee in the eyes of men, that see thy face. Content not thy selfe with an outward good name, when thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A Deserved good name for any thing, but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptu-

Tu recte vi-
ves, si
cures
esse
quod
audis.
Hor.
Ep. ad
Quint.
Nil ju-
vat bo-
num
uorne,
recla-
mante
Con-
scien-
tia.

res I never read of an *Hypocrites* repentance: & no wonder; for whereas after *sin*, *conversion* is left as a meanes to cure all other sinners; what meanes remaines to recover him, who hath converted *conversion* it selfe into sinne? Woe therefore unto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked actions; marke the *life* of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to *Hypocrisie*, beware that thou use not the Exercise of Religion, as matters of course and customs, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods meanes thou feelest thy speciall *corruptions* weakned, & thy *sanctification* more & more encreased; and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine *authority*, rather by love than by *fear*: for to rule by a love, is easie and safe, but tyranny is ever accompanied with care and

a terror.

Nam.
23, 10.
Psal. 37
35, 36,
37.

1 Cor.
2, 13.

Isa. 58,
5, 6.
Mat. 23
27, 28.
Psal. 51, 50.
a Ama
& im-
pera,
Blanda
vis la-
ter im-
perio,
Ans.

a Qui
terret
plus il-
le ti-
met:
forsilla
Tyrann-
no con-
venit,
Clau.de
instit.
princip
b 1 Pet.
2, 13.
c Lev.
23, 35.
Phil. 5,
16.
1 Cor. 9
5.
d Si Pe-
ricles,
quoties
clamy-
dem
domini
indue-
ret, a-
pud
sedice-
re con-
fuerat:
Atten-
de Pe-
ricles,
quod
gesta-
turus
es im-
perium
in libe-
ros A-
theni-
enses:
Plus, in

Apoph. Quanto magistu, quoties auctoritatem exerceas
es apud te ipsum dicere deberes: Memento homo quod im-
perium geris in liberatos Christianos. e Qui statuit aliquod
pactum inaudita altera, æquum licet statuerit, haud æquum
fuit, *Sen. in Med.*

a *terror*. Oppression will force the op-
pressed to take *any advantage*, to shake
off the yoke that they are *not* able to
beare; neither will *Gods Justice* suffer
the sway, that is grounded on *Tyranny*,
long to continue. Remember that
though by *b humane ordinance* they
serve thee; yet by a more peculiar right
they are *c Gods servants*. Yea, now be-
ing *Christians*, not as thy servants; but
above servants, brethren beloved in the
Lord. Rule therefore over *d Christians*
(being a Christian) in love and mer-
cy, like *Christ thy Master*.

9. Remember, that of all actions,
none makes a *Magistrate* more like
God, whose Vice-gerent he is, than in
doing justice *justly*: For the due exe-
cution whereof:

First, have ever an open eare to
the *just* complaints of *unjust* dealing.

Secondly, so lend one eare to the
accuser, as that thou keep the other
for the *accused*: for *e* he that decreeth
for either part, before *both* be heard,
the decree may be *just*, but himselfe
is *unjust*.

Thirdly, in hearingh both parts,
encline not to the right hand of *affe-
ction*: or to the left of *hatred*: as to
believe arguments of *perswasion* for a

friend, before arguments concluding for a foe.

Fourthly, deny no Iustice, which is *Regia mensura*, to the meanest Subject, but let the cause of the poore and needie, come in equall ballance with the rich and mighty. If thou perceivest on the one side in a cause, the *high Hills of cunning advantage, powerfull combination, and violent prosecution*: and on the other side, the *low Vallies of poverty, simplicity, and desolation*: prepare thy way (as God doth) to judgement, by a raising Vallies, and taking downe Hills, equalling in equality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, twixt party and party, let thy conscience be carefull, rather **Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, upon the authority of *Sic volo, sic jubeo*, fearing that fearefull malediction: Cursed bee hee that remooveth his Neighbours Landmarke. In trialls of life and death, let Iudges like *Elohim*, in Iustice, remember mercy; and so cast the severe eye of Iustice upon the fact, as that they looke with the pitifull eye of Mercy upon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Iustice requireth that *one, rather

Indi-
cations
Sir
Fr. Ba-
cons
Essaies
of In-
dicature

a Luk.
3, 4, 5.
1/47 40,
3.

* 2 Chro.
19, 10.

Deut.
27, 27.

Abak.
5, 1.

* Me-
lius ut
pereat
unus,
quam
unitas.

O

than

a Ense
rescin-
dendū,
ne pars
sincera
traha-
tur.

than *unity* must perish, & that a *rotten member* must be a cut off, to save the *whole body* from putrifying; *fiat Iustitia*. But whilest thou art pronouncing the *Sentence* of Iudgement on another, remember that thine *owne* judgement hangs *over* thine head. In all causes therefore judge *aright*, for thou shalt be sure to finde a *righteous* Iudge, before whom thou must *shortly* appeare to bee judged thy *selfe*; at what time thou mayest leave to thy *friend* this for thine *Epitaph*:

Nuper eram Iudex, jam Iudicii ante Tribunal

Subsistens paveo, iudicor ipse modis.

Many (I know not upon what grounds) seeme to be much agrieved with the *Lawes* of the Land: but *wiser Men* may answer them with the *Apostle*, *Nos scimus bonam esse Legem, modo Iudex ea legitime utatur*; We know that the *Law* is good, if a man use it lawfully. And hee shall bee unto me a *righteous Iudge*, whose heart neither corruption of *bribes*, feare of *foes*, nor favour of *friends*, can withdraw from the *conscionable* practice of these *Precepts*. And to that rare and venerable

1 Tim.
3, 2.

1 Kin.
19, 11.

Prov.
24, 17.

Iudge, I say with *Iehosaphat*: Be of courage, and doe *Iustice*, and the Lord will be with the good.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but *short*: but the paines of

pleasure

pleasure abused, are *eternall*. Vie therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and minde, to doe more *cheerefully* the service of God, and the duties of thy calling. Thy worke is great, thy time is but short. And *hee who will recompence every man according to his workes, standeth at the doore*. Thinke how much worke is *behinde*, how *slow* thou hast wrought in the time which is *past*; and what a reckoning thou shouldest make, if thy *Master* should call thee this day to thine accounts. Bee therefore carefull henceforth, to make the *most* advantage of thy *short* time that remaines, as a man would of an *old* Life, that were neere expiring: and when thou disposelt to recreate thy selfe, remember how *small* a time is allotted for thy *life*: and that therefore much of that is not to be consumed in *idlenesse*, *sports, playes, and toyish vanities*; seeing the *whole* is but a *short while*, though it be *all* spent in doing the best good that thou canst: for Man was not created for *sports, playes, and recreation*: but *zealously* to serve God in *Religion*, and *conscionably* to serve his *Neighbour* in his *vocation*, & by both to ascertain himselfe of eternall *salvatiō*. Esteeme therefore the losse of *time*, one of the greatest losses: Redeme it carefully, to

Phil. 4.
3.

Vita
brevis
opusq;
multū,
opera-
rii pi-
gri &
urget
Pater
familias
Rabb.
Apoph-
theg.
Apoc.
22, 13,
Iam. 5,
9.

* Nihil
est aliud
tempus
quam
vita,
quam
unus-
quisque
tantum
se ama-
re pro-
fiteretur:
quum
rei nul-
lius ma-
gis sit
prodi-
gus
quam

temposis. Ephes. 5, 6. Luke 16, 2. Mar. 25, 11.

Spend it wisely : that when that time commeth that thou mayest be no longer a *Steward* on Earth; thy Master may welcome thee, with an *Euge bene serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters *joyes* for evermore.

Meditations for the Evening.

At Evening, when thou preparest thy selfe to take thy rest, meditate on these few points.

1. **T**Hat seeing thy *dayes* are numbered, there is *one* more of thy number spent : and thou art *now* the neerer to thy end *by a day*.

2. Sit downe a while before thou goest to bed, and consider with thy selfe, what *memorable thing* thou hast *seene, heard, or read* that day, more than thou sawest, heardest, or knewest before, and make thy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man : and what good thou hast omitted : and humble thy selfe for both : If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and give him the glory ; and count that *day lost*, wherein thou hast not done *some good*.

3. If by frailty or strong temptation thou shalt perceive that thou

Psa. 90

Iob 14

5.

Vive

memor

quam

his ævi

brevis,

Hor.

¶ Hen

perdidi

diem.

¶ 1.

Vesp.

¶ 2. popl.

et 2.

Nalla

fine

linea

dicta.

thou hast committed any grievous sinne or fault: *presume* not to sleepe, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault; & by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the *Judgement Day*.

4. If thou have falne out with any in the day, let not the Sunne goe downe in thine anger that night. If thy conscience tels thee that thou hast wronged him, *acknowledge* thine offence, and * *entreate* him to forgive thee: If he have wronged thee, offer him *reconciliation*; and if he will not be *reconciled*, yet doe thou from thy heart forgive him, *Matth. 5. 23*. But in any case *presume* not to bee thine owne revenger: For in so doing, thou doest God a double injury: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not just: having reserved the *execution of vengeance* to himselfe. Secondly, in *usurping authority* over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partiall to bee a Revenger. For if thou bee to execute revenge on thy selfe, thou

Ephe. 4.

26.

* Non

turpe

est ve-

niam

prec a-

ri, tur-

pe est

Deum

autho-

minem

habere

iudici-

um.

Mibi

vindicta

est, di-

cit Do-

minus.

Rom.

12, 19.

Non est

tibi ius

in ser-

vum a-

lienum,

imo in

conser-

vum

taum.

wilt doe it too lightly; if on thy Enemy, too heavily: It belongeth therefore to GOD to revenge; to thee to forgive.

And in testimonie that thou hast freely forgiven him, pray unto God for the *forgivenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (& it lies in thy power) doe him good, and *rejoyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his reward is with God his Father.

5. Use not *sleep* as a *meanes* to satisfy the foggie *litherness* of thy *flesh*: but as a *medecine* to refresh thy tyred senses and members. *Sufficient* *sleep* quickeneth the *minde*, and reviveth the *body*: but *immoderate* *sleep* dulleth the one, and *fatneth* the other.

6. Remember that *many* goe to *bed*, and never rise againe, till they be *wakened* and *raised up* by the fearefull sound of the *last Trumpet*. But hee that *sleepeth* and *roakeneth* with *Prayer*, *sleepeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleep* *securely*, and *safely*, yeeld up thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods *Majesty*, and consideration of thine owne *misery*, which thou mayest imprint

Cui se-
mel ig-
move-
ris, cu-
ra ut
ille sen-
tiat
bona
fide id
esse a-
ctum,
& si
qua in
re illu
juvare
potes,
expe-
riatur
te ami-
cum,
Vives.
Mat. 3,
39.
Rom.
12, 20.
In vita
tempus
quod
somnia
impen-
ditur,
non est
vita.
Vita e-
nim vi-
gilia
est.

in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Holy Sonne Iesus; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy finnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. *Requesting* the assistance of his Holy Spirit for amendment of life.

4. *In giving thanks* for benefits received, especially for thy *preservation* that day.

5. *Praying* for rest, and protection that night.

6. *Remembring* the state of the Church: the King, and the Royall Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. *Lastly, commending thy selfe*

and all *thine*, to his gracious custodie.

All which thou mayest doe in these or the like words:

A prayer for the Evening.

Psal.
139.
23.
Psalms.
45, 18.

Psal. 51
9.
Heb. 9,
6.
Luke
15, 18.
Mat. 9,
11.

Ephes. 4
30.

O Most gracious God, and loving Father, *who art about my bed, and knowest my downlying, & mine up-rising, and art neere to all that call upon thee in truth and sincerity*, I wretched sinner doe beseech thee, to looke upon me with the eyes of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an uncleane and defiled creature, *conceived in sinne, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee: For, O Lord, I have transgressed all thy Commandments and righteous Lawes, not onely through negligence and infirmitie, but oftentimes through willfull presumption, contrary to my knowledge: yea contrary to the motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soule and bodie, to bee the Temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleannesse. My eyes*

in ta-

in taking pleasure to behold *vanitie*, mine *Eares* in hearing *impure* and *unchaste* speeches, my *Tongue* in leasing and *evill* speaking: my *Hands* are so full of *impurity*, that I am ashamed to lift them up unto thee: and my *Feete* have carried mee offer mine *owne* wayes: my *Vnderstanding* and *Reasoning*, which are so quicke in all earthly matters, are onely *blind* and *stupid* when I come to meditate or discourse of *spirituall* and *heavenly* things: my *Memorie*, which should bee the *treasury* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart* are onely *evill* continually. And these my *finnes* are more in number, than the *haire*s which grow upon mine head, and they have growne over mee, like a lothsome *leprie*: that from the *crowne* of the head, to the *sole* of the foote, there remaines no part which they have not infected. They make me seeme *vile* in mine *owne* eyes: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken away the *conscience* of sin, and pulled upon me such *dulnes* of sense, and *hardnes* of heart, that my *judgements* denounced against my *sinnes*, by the faithfull *Preachers* of thy Word,

Psal.

119,

37.

Isay 6,

5, & 1,

19.

Rom. 3

15, 16.

Gen. 6,

5.

Psal.

40, 12.

Isa. 1.

8.

2 Sam.

5, 22.

1 John

3, 20.

do not terrifie me to returne unto thee by unfained *Repentance* for them. And if thou, *Lord*, shouldest but deale with me, according to thy *Iustice*, and my desert, I should utterly bee confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still waytest for my *Repentance*: I humbly beseech thee, for the bitter *Death*, and bloody *Passions* sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sinnes and offences, and open unto me that ever-streaming *Fountaine* of the *blood of Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my *sins* & uncleannesse may bee so bathed in his *blood*, buried in his *death*, and hidde in his *wounds*: that they never bee more seene, to shame mee in this life, or to condemne me before thy *Iudgement Seate*, in the *World* which is to come. And for as much, O *Lord*, as thou knowest, that

it is not in Man to turne his owne heart, unlesse thou doest first give him grace to convert: And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to doe what thou commandest, and then command what thou wilt, & thou shalt finde me willing to doe thy blessed will. And to this end

Zach.
13.1.

Isa. 40.
23.

Da Do-
mine,
quod
jubes,
& jube
quod
vis,
Aug.

give

give unto me thine *Holy Spirit*, which thou hast *promised* to give (to the worlds end) unto all thine *Elect* people; And let the same thy *holy Spirit* purge my heart, *heale* my corruption, *sanctifie* my nature, and *consecrate* my soule and body, that they may become the *Temple* of the *Holy Ghost*, to serve thee in *Righteousnesse* & *Holinesse*, all the *dayes* of my life: That when (by the direction and assistance of thy *Holy Spirit*) I shall *finish* my *course* in this short and transitory life: I may cheerfully leave this *world*, and *resigne* my soule into thy *Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thy *Heavenly Kingdome*, which thou hast prepared for thine *Elect Saints*, who love the *Lord Iesus*, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy *holy Spirit* worke in me such a serious repentance, as that I may with teares lament my sins past, with griefe of heart be humbled for my sinnes present, and with all mine *endeavour* resist the like filthy sinnes in time to come. And let the same thy *holy Spirit* likewise keepe me in the *unity* of thy *Church*, leade mee in the *truth* of thy *Word*, and preserve me, that I never swerve from the same, to *Papery*, nor any other error or false worship. And let thy *Spirit* open mine *eyes* more and more, to see

Math.
28, 20.
Iob 16
13.

1 *Cor.* 3
16, 17.
Luke 1,
74.
Acts
13, 65.
1 *Tim.*
4, 7.

Pfal.
13, 5.

Math.
25, 34.
2 *Tim.*
4, 3.

the

Psal.
119.
13. the wondrous things of thy Law: and open
my lips, that my mouth may daily
defend thy Truth, and set forth thy
Praise. Encrease in me those good gifts,
Psa. 51
15. which of thy mercy thou hast already
bestowed upon me, and give unto me
a penitent spirit, a chaste heart, a con-
tented mind, pure affections, wise
behaviour, and all other graces which
thou seest to be necessary for me: to
governe my heart in thy feare, and to
guide all my life in thy favour: that,
Psa. 119
14. whether I live or dye, I may live and
dye unto thee, who art my God and
my Redeemer.

And here (O Lord) according as I
am bound, I render unto thee from
the Altar of my humblest heart, all
possible thanks, for all those bles-
sings & benefits, which so graciously
and plentifully thou hast bestowed
upon my soule and bodie, for this
life, and for that which is to come:
namely, for mine Election, Creation,
Redemption, Vocation, Iustification, San-
ctification, and Preservation from my
childe-hood untill this present day
and houre: and for the firme hope
which thou hast given me of my Gla-
rification. Likewise for my health,
wealth, food, rayment, and prosperity:
and more especially, for that thou
hast defended me this day now past,
from all perils and dangers, both of
bodie and soule, furnishing me with
all

all necessary good things, that I stand need of. And as thou hast ordained the day for man to travell in, and the night for him to take his rest: so I beseech thee, sanctifie unto me this nights rest and sleepe, that I may enjoy the same, as thy sweet blessing and benefit: That so this *dull and wearied* bodie of mine, being refreshed with moderate sleepe and rest; may bee the better enabled to walke before thee, doing all such *good workes*, as thou hast appointed: when it shall please thee, by thy *divine* power to waken me the next morning. And whilest I sleepe; doe thou, O Lord, *who art the Keeper of Israel, that never slumbrest, nor sleepest*, watch over me in thy holy providence, to protect me from all dangers, so that neither the *evill angels of Satan*, nor any wicked enemy, may have any power to doe me any harme, or evill. And to this end, give a charge unto thy *Holy Angels*, that they (at thine appointment) may pitch their *rents* round about me, for my defence and safetie: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy Name is a *strong Tower of defence* unto all those that trust therein; I here commend my *selfe* (and all that doe belong unto me) unto thy holy protection & custodie. If it bee thy blessed Will to call for me in my sleepe: O Lord, for Christ

Psal.
121,
5.

Apoc.
12, 7.

Psal.
34, 7.

Prov.
18, 10.

his

his sake, have *mércie* upon me, and receive my soule into thy Heavenly Kingdome. And if it bee thy blessed pleasure to adde more *dayes* unto my life: O Lord, adde more *amendment* unto my *dayes*: and weane my *mind* from the *love* of the *world*, and *worldly vanities*, and cause me more and more to settle my conversation on *Heaven*, and *Heavenly things*. And *perfect* *daily* in me that good worke, which thou hast begun, to the glory of thy name, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, save and defend from all evill and danger, thy whole Church, the Kings Majesty, our gracious Queene *Mary*, Prince *Charles*, the Ladie *Marie*, the Ladie *Elizabeth* and her Princely issue: keepe them all in the sinceritie of thy *Truth*, and prosper them in all grace and happinesse. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of *sickenesse*, *croffe*, or *calamity*. Hasten, O Father, the comming of our Lord *Iesus Christ*. Make mee ever mindfull of my *last end*, and of the *reckoning*, that I am to make unto thee therein: and in the

Apoc.
6, 10,
22, 20.

meane

meane while, carefull, so to followe
Christ in the regeneration during this life,
 as that with Christ I may have a por-
 tion in the *Resurrection of the just*;
 when this mortall life is ended. These
 graces, and all other blessings, which
 thou, O Father, knowest to be requi-
 site and necessary for me. I humbly
 begge and crave at thy hands, in the
name and mediation of Iesus Christ thy
Sonne, and in that forme of Prayer,
 which hee himselve hath taught mee
 to say unto thee, *Our Father, &c.*

Math.
 19, 28.

Luke
 14, 14.

Another shorter Evening Prayer.

O Eternall God and heavenly Fa-
 ther, if I were not taught and
 assured by the promises of thy Go-
 spell, and the examples of *Peter, Mag-
 dalene, the Publican, the prodigall childe*,
 and many other penitent sinners, that
 thou art so full of compassion: and so
 ready to forgive the greatest sinners,
 who are *heaviest* laden with sinne, at
 what time soever they returne unto thee
 with penitent hearts, lamenting their
 finnes, and imploring thy grace: I
 should despaire for mine owne sins, &
 bee utterly discouraged, from presu-
 ming to come unto thy presence: con-
 sidering the *hardnesse* of my heart, the
unrulinesse of my affections, and the
uncleannesse of my conversation, by
 meanes whereof, I have transgressed
 all thy *Lawes*, and deserved thy curse,

Luke
 22, 61.
 and 7.
 47, and
 18, 14,
 and 5.
 20.

Psal.
 103, 8.

Math.
 11, 28.
Ezech.
 18, 21,
 22,
 &c.

Deut.
 17, 26.
Gal. 3,
 10.

which

which might cause my *body* to bee
smitten with some *fearefull* disease, my
soule to languish with the *death* of *sinne*,
 my *good name* to bee traduced with
 scandalous *reproches*, and make mine
estate liable to all manner of *crosses*
 and *casualties*. And I confesse, Lord,
 that thy *mercy* is the cause that I have
 not beene *long agoe* confounded. But, O
 my God, as thy *mercy* onely stayed
 thy Iudgement from falling upon me
 hitherto; so I humbly beseech thee,
 in the *bowels* of the mercie of *Iesus*
Christ, (in whom onely thou art well plea-
 sed) that thou wilt not deale with me
 according to my *deserts*, but that thou
 wouldest freely and fully remit unto
 me all my *sinnes* and *transgressions*:
 and that thou wouldest wash them
 cleane from me, with the vertue of
 that most *precious blood*, which thy
 Sonne *Iesus Christ* hath shed for mee.
 For he alone is the *Physician*, and his
 blood onely is the *medicine* that can heale
 my *sicknes*. And hee is the true brazen
Serpent that can cure that poison,
 wherewith the *fiery Serpents* of my
sinnes have stung & poisoned my sick
 and wounded *soule*. And give mee,
 I beseech thee, thine *holy Spirit*, which
 may assure me of mine *adoption*, and
 that may confirme my *saith*, encrease
 my *repentance*, enlighten my *under-*
standing, purifie my *heart*, rectifie my
will and *affections*, and so sanctifie me

throughout,

Lam, 3

22.

Mal, 3,

6.

Col, 3,

12.

Mash.

2, 17.

Psa, 15

7, and

23, 4.

Hosea

13, 5.

Isa, 1,

16, 18.

Mash.

9, 12.

1 John

1, 7.

Iohn

13, 14.

Gal, 4,

5, 6.

throughout, that my whole body, soule and spirit may bee kept unblameable untill the glorious comming of my Lord Iesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my finnes and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to devoure me. Watch thou, O Lord, over mee this night, to keepe mee from his temptations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my selfe into thy hand & protection: beseeching thee, O my Lord & God, not to suffer *Satan*, nor any of his evill members, to have power to doe unto me any hurt or violence this night. And grant, good Lord, that whether I sleepe or wake, live or dye, I may sleepe, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soule. Lord blesse & defend all thy chosen people every where. Grant our King a long and happy raigne over us. Blesse our gracious Qu. Mary, Prince Charles, Lady Mary, the lady Elizabeth, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse: Good LORD, give mee grace to bee

1 Thes.
5, 23.1 Pet.
5, 8.Psal.
31, 5.

Math.
25, 2. one of those *wise Virgins*, which may have my *heart* prepared like a *Lampe* furnished with the *oyle of Faith*, and *light of good Workes*, to meete the *Lord Iesus*, the sweet *Bridegroom* of my *soule*, at his second and sudden *comming* in glory. Grant this, good *Father*, for *Christ Iesus* sake, my onely *Saviour & Mediatour*, in whose blessed *Name*, and in whose owne words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say :

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Blessed Spirit, bee with mee, and dwell in my heart, this night, and evermore, Amen.

Then rising up in a *holy reverence*, meditate as thou art putting off thy clothes.

Things to bee meditated upon, as thou art putting off thy clothes.

*Nudus
in hunc
mun-
dum
veni,
nudus
quoq;
abibo.*

Luke

16, 3.

Math.

24, 2.

Iob 19,

13.

THAT the day is comming when thou must be as barely *unstript* of all that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore heere but the *use* of all things, as a *Steward* for a time, and that upon *Accounts*. Whilest therefore thou art trusted with this *Stewardship*, bee *wise and faithfull*.

2. When

2. When thou seest the *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*: For *Christ* (by laying his holy *body* to rest three dayes, and three nights in the *grave*) hath *sanctified*, and (as it were) warmed it for the bodies of his Saints, to rest and sleepe in, till the morning of the Resurrection: So that now, unto the *faithfull*, death is but a sweet *sleepe*, and the *grave* but *Christs bed*, where their bodies rest and sleep in peace: untill the joyfull morning of the Resurrection shall dawne upon them.

Let therefore thy bed-clothes represent unto thee the mould of the Earth, that shall cover thee: thy *sheetes*, thy *windingsheete*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being layde downe in thy bed, when thou perceivest sleepe to approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up againe every Evening, with the Word of God in prayer, as it were with a locke and key: and so beginning the day with Gods Worship, continuing it in his feare, and ending it in his favour, thou shalt bee sure to finde the blessing of God upon all thy dayes labours and good endeavours: and at night thou mayest assure thy selfe, thou shalt

Vt
sommus
mor-
tis, sic
lectus
imago
sepul-
chri.

Maith.

12. 40.

1 Thes.

4. 14.

Isa. 57.

2.

Isa. 26

20.

Psal. 4.

8.

leepe safely, and sweetly in the armes of thy heavenly Fathers providence.

Thus farre of the Piety, which every Christian, in private ought to practise every day. Now followeth that, which hee being a Housholder must practise publicly with his Family.

Meditations for household Piety.

IF thou bee called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine owne person: unlesse thou cause all under thy charge to doe the same with thee. For the performance of this duty, God was so well pleased with Abraham, that hee would not hide from him his counsell. For (saith God) *I know him that hee will command his Sonnes and his Houshold after him, that they keepe the way of the Lord, to doe righteousness and judgement, that the Lord may bring upon Abraham, that hee hath spoken unto him.*

Gen. 18, 17, 19.
Gen. 4, 14.
Josh. 24, 25

And Abraham had 318 men-servants, which were thus borne and catechized in his House; with whose helpe he rescued also his nephew Lot from the captivirie of his enemies. And religiously-valiant Joshua protesteth before all the people, that if they all would fall away from the true worship of God, yet that hee and his House would serve the Lord. And God himselfe gives a speciall charge to all House-hol-

ders,

ders, that they doe instruct their Family in his Word, and traine them up in his feare and service. These words which I command thee this day, shall bee in thy heart, and thou shalt whet them continually upon thy Children, and shalt talke of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou lyeest downe, and when thou risest up, &c. Thou shalt feare the Lord thy God and serve him. David according to this Law, had so ordered his family, That no deceitfull person should dwell in his House, but such as would serve God, and walke in his way. And Religious Hester had taught her Maides to serve God in fasting and prayer. And (the more to further thy family in the zeale of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to bee best addicted to true Religion. This also will turne to their owne advantage in a double respect. First, God will the rather blesse and prosper the labour and handworke of such godly servants: For Laban perceived, that God blessed him for Jacobs sake. And Potiphar saw, that the Lord made all that Ioseph did, to prosper in his hand: yea, when innocent Ioseph was cast into Prison, his Keeper saw, that whatsoever hee did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly,

Dent.
6, 6, 7.

Psal.
101, 6.
Hester 16.

Gen. 30
27.

Gen.
39, 3.

Gen.
39, 21.
23.

the trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Housholder were thus carefull, according to his duty, to bring up his Children and Family in the service and feare of God in his owne house, then the House of God should bee better filled, and the Lords Table more frequented every Sabbath Day; and the Pastours publike Preaching & labour would take more effect than it doth. The streets of townes and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorner of true Piety and Religion: Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the prisons would not be every Sessions so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most Housholders make no other use of their Servants, than they doe of their Beasts. Whilest they may have their Bodies to doe their service, they care not if their Soules serve the Devill. Yet the common complaint is; that faithfull and good servants are scarce to bee found. True; but the reason is, because there are so many prophane and irreligious Masters: for, the example and instruction of a Godly and Religious Master, will make a good and faithfull Servant, as may witnesse the examples of Abraham, Ioshua, David, Cornelius, &c.

who

who had *good* servants, because they were Religious Masters, such as were carefull to make *their* servants Gods servants.

It is the *chiefe* labour and care of most men, to *raise*, and to *advance* their house; yet let them *rise up early*, and *lye downe late*, and *eate the Bread of carefulnesse*, all will be but in vaine, for except the Lord build a House, (that is, raise up a Family) they labour in vaine. For God hath sealed this, as an irrevocable decree, that he will *powre his wrath upon the Families that call not upon his Name*: yea: God will take the Wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c. Yea, when his iniquities are full, hee will make the Land to *spue out every Canaanite*. Religion then and the Service of God in a Family, is the *best building*, and *surest entayling* of House and Land, to a man and his posterity: for the righteous Man shall inherit the Land, and dwell therein for ever.

As therefore if thou desirest to have the *blessing* of God upon thy selfe, and upon thy Family, either, before or after thine owne private devotion, call every morning all thy Family to some convenient roome; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to bee read distinctly by some other. If leasure serve, thou mayest

Pf. 127
12.

Jer. 10,
25,
Psa. 52

Gen. 19
16.

Lev.
18, 25.

Pf. 37.
29.

a Ori-
gen
would
have
the
word
expounded
in
Christi-
an hou-
ses,
Hom. 9
in Le-
vit.
Angu-
stine
saith:
that
which
the
Prea-
cher is
in the
Pulpit,
the same
the
House-
holder is
in the
house.

a *admonish* them of some *remarkable* good *notes*, and then kneeling downe with them in *reverent* sort, as is before described, pray with them in this manner:

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the onely *Creator* and *Governour* of *Heaven* and *Earth*, and all things therein contained, wee confesse that wee are *unworthy* to appeare in thy sight and presence, considering our manifold *finnes*, which wee have committed against *Heaven* and before thee: and how that wee have beene borne in sinne, and doe daily breake thy holy *Laws* and *Commandements*, contrary to our knowledge and consciences; albeit that wee know that thou art our *Creator*, who hast made us; our *Redeemer*, who hast bought us with the blood of thy onely begotten Son; and our *Comforter*, who bestowest upon us, all the good and holy *graces*, which wee enjoy in our soules and bodies. And if thou shouldest but deale with us, as our wickednesse, and unthankfulnessse have deserved: what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this life; and in the *World* to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy *Comman-*

de-

dement, and in the *confidence* which we have in thy unspeakable and endlesse mercy in thy Sonne, our Saviour *Iesus Christ*: wee thy poore servants, appealing from the Throne of *Iustice* (where wee are justly lost and condemned) to thy Throne of *Grace*, (where Mercy *raigneth*, to pardon *abounding sinne*;) doe from the *bottom* of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of *Iesus Christ*, thine innocent *Lambe*, which hee so *abundantly* shed (*to take away the finnes of the World*) all our finnes, both *originall* and *actuell*, may bee so cleansed and washed from us, as that they may *never* bee laid to our *charge*, nor ever have power to rise up in Iudgement against us. And wee beseech thee, good Father, for *Christ* his death & passion's *sake*, that thou wilt not suffer to fall upon us that fearefull curse and vengeance, which thy Law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy Word, that *Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdome of God*: powre the grace of thy *Holy Spirit* into our hearts, whereby wee may bee *enlightened* to see the filthinesse of our *finnes*,

to abhorre them: and may be more & more *stirred up* to live in *newnesse* of life, & love of thy *Majesty*; so that we may daily encrease in the obedience of thy *Word*, & in a conscionable care of keeping thy *Commandements*.

And now, *O Lord*, wee render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this *life*, and given us an assured hope that thou wilt glorifie us in thy *heavenly Kingdome*, when this mortall life is ended. Likewise wee thanke thee for our life, health, wealth, liberty, prosperity, and peace; especially, *O Lord*, for the *continuance* of thy holy *Gospell* among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also we praise thee, for all other thy mercies bestowed upon us; more especiall for preserving us this Night past, from *all dangers* that might have befallne our Soules and Bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech thee *protect* and *direct* us in the same. Bless and defend us in our *going out*, and *comming in*, this day and evermore. Shield us, *O Lord*, from the *tentations* of the *Devill*, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *wayes*.

And to this end, wee recommend

our

our selves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. Lord defend them from all *evill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise this day, from falling into any *grosse sinne*, especially those whereunto our *natures* are most prone. Set a watch before the *doore of our lips*, that we offend not thy Majesty, by any rash or false oathes: or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, & all other *graces* of thy Spirit, which thou knowest to be needfull for us, that wee may the better be enabled to serve thee in holinesse and righteousness. And seeing that all *Mens* labour, without thy *blesing*, is in vaine; blesse every one of us in our severall places and callings, direct thou the *worke of our hands* upon us, even prosper thou our *hand-worke*; (for except thou guide us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things, which thou, O Father, knowest to be needfull for every one of us, in our *soules* and *bodies* this day. And grant that wee may so passe thorow the *Pilgrimage* of this short life: that our *hearts* being not settled upon any transitory things, which we meete with in the way: our *soules* may every day be more & more ravished with the love of our home,

and

and thine everlasting *Kingdome*.

Defend likewise, *O Lord*, thy Vniuersall Church, and every particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee live. Preserve and defend from all evils and dangers, our gracious KING CHARLES, our QUEENE, together with the Princes *Palatine of Rhene*, and the Religious *Princess Elizabeth* their mother. Multiply their dayes in blisse and felicity: and afterwards crowne them with everlasting joy and glory. Bless all our Ministers and Magistrates, with all graces needfull for their places, and governe them, that they may governe us in peace and godlinesse: and of thy mercy, *O Lord*, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *evill* Conscience, because they have sinned against thy Word, or for a *good* Conscience, because they will not sinne against thy truth. Make the first to know, that not one drop of the blood of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure pardon, upon repentance, for the greatest *sinnes* of the chiefeest sinner in the World. And for the other, let not, *O Lord*, thy long *sufferance* either too much discourage them,

them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may stand best with their *comfort* and thy *glory*.

Give every one of us grace, to bee alwayes mindefull of his last end, and to bee prepared with faith and repentance, as with a *Wedding-garment*, against the time that thou shalt call for us out of this sinfull World. And that in the meane while wee may so in all things, and above all things, seeke thy *glory*; that when this *mortall* life is ended, wee may then be made *partakers* of *immortality*, and life *eternall* in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seeest to be necessary for us, and for thy whole *Church*, wee humbly beg and crave at thy *hands*, concluding this our imperfect prayer in that *absolute* forme of prayer, which Christ himselfe hath taught us, saying:

Our Father which art in Heaven, &c.

After prayer, let every one of thy Houshold taking in the feare of God, such a *breake-fast* or *refreshing*, as is fit, depart: the children to *Schoole*, the servants to their worke; every one to his office, the Master and Mistresse of the Family to their *Callings*, or to some honest exercise for recreation, as they thinke fit.

The

*The Practise of Piety at Meales, and
the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy selfe upon these *Meditations*: to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Meditations before Dinner and Supper.

Meditate that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feed, will devour thee, & eate thee up: & † that meat & drinke are but as *Physicke*, or medicines which God hath ordained, to releev and cure this *naturall infirmitie*, and necessity of man. Use therefore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature, than to satisfie the sensuality and delights of the flesh. Eate therefore to live, but live not to eate. A *Scavenger*, whose living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so base, * as for a man to be a slave to his belly. The *Apostle* termeth such, *Belly-gods*, *Phil. 3, 19*. Therefore we may boldly terme them as the Scriptures doe other *Idols*, a *Gillulim*, *Dungie-gods*, *Hab. 2, 18, 19*. 2 *King. 17, 12*. and as no one action (Gods ordinance excepted) makes a man more to resem-

† Hoc me docuisti, ut

quem admodum medicamenta, sic alimenta accedam,

Aug. lib. 10. Conf.

* Major sum & ad majora genitus, quam ut mancipium sim mei corporis,

Senec.

a Or

Galal,

in which

signi-

fiesh

means

domo, as

Exc. 4,

15, 17.

ble

ble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *sursetting*, *drunkenness*, and *spewing*, makes a *man* more *vile* than a *Beast*.

I I. Meditate of the *omnipotency* of God, who made all these *Creatures* of *nothing*: of his *wisdom*, who feedeth so many *infinite creatures* thorow the *universall World*, maintaining all their *lives*, which hee hath given them; which surpasseth the *wisdom* of all the *Angels* in *Heaven*: and of his *clemency* and *goodness*, in feeding also his *very enemies*.

I I I. Meditate, how many sorts of *creatures*, as *Beasts*, *Fish*, and *Fowle*, have lost their *lives*, to become food to nourish thee: and how *Gods providence* from *remote places*, hath brought all these *portions* together on thy *Table*, for thy *nourishment*: and how by these *dead Creatures* hee maintaines thee in *health* and *life*.

I V. Meditate, that seeing thou hast so many *pledges* of *Gods fatherly bounty*, *goodness*, and *mercy* towards thee, as there are *dishes* of *meate* on thy *Table*: Oh suffer not in such a place, so *gracious a God*, to be abused by *scurrility*, *ribaldry*, or *swearing*: or thy * *fellow brother*, by *disgracefull backe-biting*, *taunting*, or *slandering*.

Heb.

11, 3.

Psal.

145,

15, 16.

Mat. 5.

14, 45.

Ec.

Ad.

14, 17.

Hanc

ob

causam

Gen-

tiles

mensas

sacras

& festa

nomi-

nabāt.

vives.

* S.

Aug.

had

vixit

over his

table,

Quis

quis

amat

dictis

absen-

tum

rodere

famam, Hanc mensam vetitam noverit esse sibi. Possid. de
vita Aug. Luke 9, 16. Mat. 14, 19, and 15, 36. Mark. 6, 41,
and 8, 6. Luke 24. John. 6, 71. Mark. 26, 30.

V. Mc.

V. Meditate, how that thy Master *Iesus Christ* did never *eat* any food, but first hee blessed the Creatures, and gave *thanks* to his heavenly Father for the same. And after his last *Supper*, wee read that hee sung a *Psalm*.

Deut. 10.

For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God.* &c. This was the practice of the *Prophets*:

1 Sam. 9, 13.

For, *The people would not eat at their Feast, till Samuel came to blesse their meate.* And, saith *Ioel* to Gods

Ioel 2. 26.

people: *You shall eat and bee satisfied, & praise the Name of the Lord your God.*

Acts 27, 35.

This also was the practice of the *Apostles*. For *S. Paul* in the Ship, gave *thanks* before meate, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meales, therefore thou art now ashamed to begin. Thinke it no shame to doe what *Christ* did; but bee rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gave his Father such great thanks for a Dinner of *Barley bread*, and *broyled Fish*; what thanks should such a *sinnefull man* as thou art, render unto God, for such variety of good and dainty cheere? How many

a true

a true Christian would be glad to fill his belly with the morsels which thou refusest, and doe lacke that which thou leavest? How hardly doe others labour for that which they eate, & thou hast thy foode provided for thee, without either care or labour? To conclude, if † Pagan Idolaters at their Feasts, were accustomed to praise their false gods: what a shame is it for a Christian (at his Dinners and Suppers,) not to * praise the true God, in whom wee live, moove and have our being?

VI. Meditate, that thy body, which thou doest now so daintily feed, must bee (thou knowest not how soone) meate for Wormes: ^a When thou shalt say to corruption, Thou art my Father; and to the Worme, Thou art my Mother, and my Sister.

VII. Meditate, how that many a ^b Mans Table is made his Snare, so that through his intemperancy & unthankfulnessse, the meat which should nourish his body, kils him with a surfeit: in so much, that more are killed with this snare^c, than with the Sword. And seeing that since the ^d Curse, the use (as of all creatures, so likewise) of meate & drinke, is unto us ^e uncleane, till the same be sanctified by the Word of God, and Prayer: and that ^f Man liveth not by Bread onely, but by the Word of Gods Ordinance, and his blessing, which is called the Staffe of Bread.

† Dan. 5, 14.

* Acts 17, 28.

a Job 17, 14.

b Psal. 69, 12.

c Gen. 3, 17.

1 Tim. 4, 4, 5.

d Mat. 4, 4.

Lev. 26 26.

e Exe. 4, 16, and 5, 16.

1 Sam. 9 13.

f Mat. 14, 6.

Luke 24, 30.

1 Cor. 10, 1.

Rom. 14, 6.

1 Thes. 5, 18.

Ecc. 10 17.

Luke 21, 34.

Ecc. 33 10.

Neh. 6, 10.

Amos. 6, 6.

Sit not therefore downe to eate, before you pray, and rise not before you give God *thanks*. Feed to suffice *Nature*, yet rise with an appetite, and remember thy poore Christian brethren who suffer hunger, and want those *good things* wherewith thou doest abound.

These things, or some of them premeditated: (if there bee not a Samuel present) lift up with all comely reverence thy heart, with thy hands and eyes, unto the great Creatour and Feeder of all Creatures: and before Meate pray unto him thus:

Grace before meate.

O Most gracious God, and loving Father, who feedest all *Creatures* living, which depend upon thy *divine providence*: wee beseech thee *sanctifie* these *Creatures*, which thou hast ordained for us: give them vertue to nourish our bodies, in *life and health*: and give us grace to receive them *soberly*, and *thankfully*, as from thy hands: that so in the *strength* of these and other thy *blessings*, wee may walke in the *uprightnesse* of our hearts, before thy *face* this day and all the dayes of our lives: through Iesus Christ our Lord and onely Saviour, *Amen.*

Psalms.

104.

27.

Isa. 1.

10.

Psalms.

147, 9.

Iob 39

3.

1 Tim.

4, 5.

1 Kin.

19, 8.

Or thus :

Most gracious God , and mercifull Father ; wee beseech thee sanctifie these Creatures to our use : make them *healthfull* to our nourishment ; and us *thankfull* for all thy blessings, through Christ our Lord and onely Saviour, *Amen.*

Another Grace before meate.

O Eternall God, in whom wee live, move, and have our being, wee beseech thee bleesse unto thy Servants these Creatures , that in the strength thereof wee may live , to the setting forth of thy praise and glory : through Iesus Christ our Lord and onely Saviour, *Amen.*

After every meale , bee carefull of thy selfe and Family , as Iob was for himselfe and his Children, Iob 1,4. lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out , which might bee either offensive to God , or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in his manner :

Blessed be thy holy Name, O Lord our God , for these thy good benefits , wherewith thou hast so plentifully at this time refreshed our bodies: O Lord , vouchsafe likewise to feed our soules , with the spirituall food of

Q 2

thy

thy holy *Word* and *Spirit*, unto life everlasting. Lord defend and save thy whole *Church*: our gracious King *Charles*, *Queene Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue: Forgive us our finnes, and unthankfulnessse, passe by our manifold *infirmities*, make us all mindfull of our *last ends*, and of the *reckoning* that we are to make to thee therein. And in the meane while grant unto us health, peace, & truth, in Iesus Christ our Lord, & onely Saviour, *Amen*.

Or thus :

BLessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins & frailties: save & defend thy whole *Church*, our King and royall *Posterity*, and grant us health, peace, & truth, in Christ our onely Saviour, *Amen*.

Or thus :

WEe give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word, unto life everlasting. Defend (O Lord) thine universall *Church*, the King, and his Royall *Posterity*, and grant us continuance of thy grace and mercy, in Christ our onely Saviour, *Amen*.

The

*The Practice of Piety at
Evening.*

At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

*Rules to bee observed in singing
of Psalmes.*

1. **B**Eware of singing divine Psalmes for an ordinary recreation; as do men of impure Spirits, who sing holy Psalmes, intermingled with prophane Ballads. They are Gods Word, take them not in thy mouth in vaine.

2. Remember to sing Davids Psalmes, with Davids Spirit. Matth. 22, 43.

3. Practise Saint Pauls rule : *I will sing with the Spirit, but I will sing with the understanding also.* 1 Cor. 14, 15.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne Words : but bee sure that the matter makes more melody in your hearts, then the Musicke in your Eares : for the singing with a grace in our hearts, is that 1 Cor. 11, 4.
Eph. 5, 19.
Col. 3, 16.

which the Lord is delighted withall, according to that old Verse :

*Non vox , sed votum, non musica chor-
dula, sed cor.*

*Non clamans, sed amans, psallit in auro
Dei.*

'Tis not the voyce, but vow ,
Sound heart, not sounding string :
True zeale, not outward shew ,
That in Gods eare doth ring.

5. Thou maist, if thou thinke good,
sing all the *Psalmes* over in order : for
all are most divine and comfortable.
But if thou wilt chuse some *speciall*
Psalmes , as more fit for some *times* ,
and *purposes* : and such , as by the oft
usage , thy people may the *easier*
commit to memory :

Then sing:

In the Morning, *Psal.* 3, 5, 16, 22,
144.

In the Evening, *Psal.* 4, 127, 141.
For mercy after a sinne committed,
Psal. 51, 103.

In sicknesse, or heavinesse, *Psal.* 6,
13, 88, 90, 91, 137, 146.

When thou art converted, *Psal.* 30,
32.

On the Sabbath Day , *Psal.* 19, 92,
95.

In time of joy, *Psal.* 80, 98, 107, 133,
145.

Before

Before Sermon, *Psal.* 1, 12, 147, the 1 and 5 part of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psal.* 22, 23, 103, 111, 113.

For spirituall solace, *Psal.* 15, 19, 25, 46, 67, 112, 116.

After wrong & disgrace received, *Psal.* 42, 69, 70, 140, 144.

After the Psalme, all kneeling downe in reverent manner, as is before described, let the Father of the Family (or the chiefe in his absence) pray thus:

Evening Prayer for a Family.

O Eternall God, and most gracious Father, wee thine unworthy Servants, heere assembled, doe cast downe our selves at the foot-stoole of thy grace, acknowledging that wee have inherited our *Fathers* corruption, and actually in thought, word and deed, transgressed all thy holy Commandements, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophanenesse, distrust, *too much* love of our selves, and the World; *too little* love of thee, and thy Kingdome, but empty and voyde of faith, love, patience,

and every spirituall grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that wee have derived from thence: *Satan* might justly challenge us for his *owne*, and wee could not expect any thing from thy Majesty, but thy wrath & our condemnation, which we have long agoe deserved. But, good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom onely thou art well pleased*, and for the merits of that bitter death and bloudy passion, which wee beleeve that hee hath suffered for us: have mercy upon us, pardon and forgive us all our finnes, and free us from the *shame* and confusion which are due unto us for them, that they may never *seaze* upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve *thee*, as all other Creatures to serve *us*: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectuall working, we may have the inward *sight* & *feeling* of our *sins* and naturall corruptions, & that we may not be *blinded* in *them* through *custome*, as the *Reprobates* are: but that we may more and more loathe them, and be heartily grieved for them, endeavouring by the use of

all

all good meanes to overcome and get out of them. Oh let us *fee* the power of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising up our *soules* to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the streame of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried head-long to eternall destruction: but daily frame us more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousness and true holinesse, wee may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, wee may in thine appointed time, attaine to the blessed resurrection of the *just*, unto eternall life. In the meane while, O Lord, increase our *faith* in the sweet promises of the *Gospell*, and our repentance from *dead workes*, the assurance of our *hope* in thy promises, our *fears* of thy Name, the *hatred* of all our finnes, and our love unto thy Children: especially those, whom wee shall see to stand in *need* of our helpe & comfort: That so, by the fruits of *Piety*, and a righteous life, wee may bee assured that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace,

Rom.
6, 6.
Phil. 3,
10.

maintenance and all other outward things : so farre forth , as thy Divine Wisedome shall thinke meete and necessary for every one of us.

And heere, *O Lord*, according to our bounden duty, wee confesse, that thou hast beene exceeding mercifull unto us all, in things of this life : but infinitely more mercifull in the things of a better life, and therefore we doe heere from our very soules , render unto thee all humble & hearty thanks , for all thy *blessings* and benefits bestowed upon our soules & bodies, *Jam. 1, 17.* acknowledging thee to bee that *Father of light , from whom wee have received all these good and perfect gifts :* and unto thee alone for them , wee ascribe to bee due all glory, honour and praise, both now and evermore. But more especially , wee praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers : so that none of those judgments (which our sinnes have deserved) have falne upon any one of us. Good Lord, forgive us the sins which this day wee have committed against thy Divine Majesty, and our Brethren : and for Christ his sake, be reconciled unto us for them. And wee beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us , and all that belong unto us this night, from all danger of
fire,

Psalm.

78, 49.

fire, robbery, terrours of evill angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe *under the shaddow of thy wings*; wee here commend our bodies and soules and all that wee have, unto thine Almighty protection. Lord blesse and defend both us and them from all evill. And whilest wee sleepe, doe thou, *O Father*, who never slumbrest nor sleepest, watch over thy Children, and give a charge to thy *Holy Angels*, to *pitch their Tents* round about our House and dwelling, to *guard* us from all dangers: That sleeping *with thee*, wee may in the next morning bee wakened by *thee*, and so being *refreshed* with moderate sleepe, wee may bee the fitter to set forth thy *glory* in the conscionable duties of our callings.

Psalm.
91.5.

And wee beseech thee, O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdomes, wherein wee live, turning from us those plagues which the *crying finnes* of this Nation doe cry for.

Preserve our Religious King *Charles*, from all dangers and *Conspiracies*; blesse our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth* and her Princely issue: blesse all our Magistrates & *Ministers* all that feare thee, and call upon thy *Name*,

all

all our Christian Brethren & Sisters, that suffer sicknesse, or any other affliction or misery, especially those, who any where doe suffer persecution for the testimony of thy *Holy Gospel*, grant them patience to beare thy crosse; and deliverance, when and which way it shall seeme best to thy Divine Wisedome. And Lord, suffer us never to forget our last ends, and those reckonings, which then wee must render unto thee. In health and prosperity make us mindefull of sicknesse, and of the *evill day* that is behind, that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, bee found prepared for the comming of *Christ*, the sweet *Bridegrooms* of our soules. And now, Oh Lord, most holy and just, wee confesse that there is no cause why *thou* (who art so much displeased with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Saviour, wee humbly begge these, and all other graces, which thou knowest to bee needfull for us, shutting up these our *imperfect* requests, in that *most holy Prayer*, which *Christ himselfe* hath taught us to say unto thee, *Our Father, &c.*

Thy Grace, O Lord Iesus Christ; thy love.

O hea-

Luk. 21
35.
Matth.
25, 3.
&c.

O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, bee with us, and remaine with us this night, and for evermore, Amen.

Then saluting one another, as becommeth *Christians*, who are the *vessels of Grace*, and *Tempels* of the holy *Ghost*, let then in the feare of God depart every one to his rest: using some of the former private *meditations* for Evening.

Thus farre of the House-holders publique Practise of Piety, with his Family, every day. Now followeth his Practise of Piety with the Church, on the Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

Almighty God will have himselfe worshipped, not onely in a private manner, by private persons and Families: but also in a more publique sort, of all the godly joyned together in a visible *Church*: that by this meanes hee may bee knowne not only to be God and Lord of every singular person; but also of the Creatures of the whole universall World.

Quest. But why doe not wee *Christians*, under the *New*, keep the *Sabbath* on the same seventh day, whereon it was kept under the *Old Testament*?

I answer; because that our Lord *Iesus*, who is the Lord of the *Sabbath*, and whom the Law it selfe commands us

Matth.
12, 1,
Deut.
18, 18,

to 19.

a Iohn
29. 19,
26.
* Acts
1. 2. 3.
Cyril
bids us
note,
that S.
Iohn
doth not
simply
set
downe
the
manner
of
Christ's
appea-
ring
unto
Thoma-
s, but
all
the
circum-
stance
of time
(post
dies
octo)
whence
hee
conclu-
deth
Diem
igitur
octa-
vum.

to heare, did alter it from that *seventh* day, to this *first* day of the *Weeke*, whereon wee keepe the *Sabbath*. For the holy Euangelist notes: that our Lord came into the middest of the Holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministeriall *keyes*, and power of binding, and remitting *sins*. And so it is most probable hee did in a *solemne* manner every *first* day of the weeke, during the forty dayes hee continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the *first* day of the weeke, the Apostles were assembled) during which time, hee gave Commandements unto the Apostles, and * *spake* unto them those things which appertaine to the *Kingdome* of God, that is, instructed them how they should thorowout the Churches (which were to bee converted) change the *Sabbath* to the *Lords* Day: the bodily sacrifices of Beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts; the † *Leviticall Priesthood* of the Law, to the *Christian Ministry* of the Gospel: the *Iewish Temples* and *Synagogues*, to *Churches* and *Oratories*: the *Old Sacraments* of *Circumcision*

Dominicum esse necesse est, Cyr. in Iohan. lib. 12. cap. 58.
† Heb. 7, 11, 12. Eph. 4, 8, 11, 12, 13.

and

and *Passover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Acts* 19.8, and *Acts* 28, 23. *Col.* 4.11, but for the whole summe of *Pauls* Doctrine, by which was wrought all these *changes*, where it tooke effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the *Church* under the *Law*: so he continued forty dayes teaching his Disciples in *Sion* what thy should preach, and how they should governe the *Church* under the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should governe his *Church* to the *Worlds* end; it is not to be doubted, but that within those forty dayes, hee likewise ordainēd, on what day they should keepe their *Sabbath*, and ordinarily doe the workes of their Ministry, especially seeing that under the *Old Testament*, *God* shewed himselfe as carefull, both by his *Morall* & *Ceremoniall* Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to be omitted, that the *Lord*, ^a who hath times and seasons in his owne power, appointed this *first* Day of the weeke, to be the very day ^b wherein he sent downe from *Heaven* the *holy Ghost* upon the *Apostles*, so that upon that

day,

Eph 4.
1. 11.
12.

^a *AB*
1.7.

^b *AB*
2.1.
6.

a *Acts*
 2, 1, 4.
 b *Acts*
 2, 38,
 41, 22.
 c *Acts*
 2, 31,
 39.
 d *A-*
thanas. in
 fronti-
 spicio,
 hom. de
 sent.
 e *Apo.*
 1, 1.
 The Scri-
 pture of
 the New
 Testa-
 ment
 gives
 not this
 honou-
 rable si-
 gle to a-
 ny
 thing,
 but on-
 ly to the
 blessed
 Sabbath
 & holy
 Supper.
 For as he
 substi-
 tuted
 the Lord
 Supper
 in stead
 of the
 Passe-
 over: so
 did he
 the Lords

day, they first began, and ever after continued the publike exercising of their Ministry, in the ^a preaching of the Word, the ^b administration of the Sacraments, & the ^c loosing of the sin of penitent sinners. Upon these and the like grounds, ^d Athanasius plainly affirmeth, that the Sabbath Day was changed by the Lord himselfe.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the ^e Lords Day, because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the ^f Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his royal Prerogatives, and transcendent authority, could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keepe it. For, as concerning that seventh day, which followed the fixe dayes, wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason & occasion, it might very well be changed and altered unto some other seventh day. For the Cōmandement doth *not

Day, in the Ievvish Sabbath room. *1 Cor. 11, 20.* * *H. Wolph. Chrono. de Temp. lib. 2, c. 1. pag. 92. Legis substantia est, sex diebus terreis negociis incumbere, septima*
lay.

say, Remember to keepe holy the seventh day, next following the sixth day of the creation, or this, or that seventh day: but indefinitely remember that thou keepe Holy a seventh Day. And to speake properly, as wee take a day for the distinction of time, called either a day naturall, consisting of 24 houres; or a day artificiall, consisting of 12 houres, from Sun-rising, to Sun-setting: and withall consider the Sunne-
standing still at noone, in Ioshuahs time, the space of a whole day: and the Sunne going backe tenne degrees (*viz.* five houres, almost halfe an artificiall day) in Ezechias time: the Iewes themselves could not keepe their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Iosh. 10
12, 13.

2 King.
20, 11.

Adde hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the Sunne, every day varieth in some places a quarter, in some a halfe, in other a whole day: Therefore the Iewish seventh day, cannot precisely bee kept at the same instant of time, every where in the world.

Chri-
stoph.
Helvis.
Syst.
cont.
Theol.
cum lu-
daisc.
de Sab.

Now, our Lord Iesus having authority, as Lord over the Sabbath, had likewise now farre greater reason ad occasion to translate the Sabbath from the Iewish seventh Day, unto the seventh Day, whereon Christians

Matth.
12, 8.

doe

doe keepe the Sabbath.

1. Because, that by his *Resurrection* from the dead, there is wrought a *new spirituall Creation* of the World without which all the Sonnes of *Adam* had beene turned to everlasting *destruction*, and all the workes of the first Creation had ministred no *consolation* unto us.

And in respect of this new spirituall Creation, the Scripture saith, that *a Old things are passed away, and all things are become new: b new Creatures, c new people, d new men, e new knowledge, f new Testament, g new Commandements, h new names, i new way, k new song, l new garment, new wine, new vessels, m new Ierusalem, n new Heaven, & a new Earth.* And therefore of necessity there must be in stead of the old, *a new o Sabbath day*, to honour and praise our Redeemer, and to meditate upon the *worke* of our Redemption, and to shew the new change of the *Old Testament*.

3. Because that on this day *Christ* rested from all his *sufferings* of his *Passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *first creation*, whereby God mightily manifested himselfe unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore calls it

mint

mine holy Day : much more doth the new Creation of the World, effected by the resurrection of *Christ* (whereby hee mightily declared himselfe to be the Sonne of God) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called the *Lords Day* : For, as the deliverance out of the captivity of *Babylon*, being greater, tooke away the name from the deliverance out of the bondage of *Egypt* : so the day whereon *Christ* finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the World. As therefore in the Creation, the first day wherein it was finished, was consecrated for a Sabbath : so in the time of Redemption, the first day wherein it was perfected, must bee dedicated to a holy rest: But still a seventh day kept, according to Gods morall Commandement. The Jewes kept the last day of the Weeke, beginning their Sabbath with the Night, when God rested : but Christians honour the Lord better, on the first day of the weeke, beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the Worlds Creation : but Christians celebrate it in memoriall of the Worlds Redemption: yea, the Lords Day, being the first of the Creation

Iſa. 58.
13.

Rom.
1, 4.

Apoſ.
1, 10.
1er. 23,
7, 8.

Gen. 2,
2.
Lev.
23, 32.
Neh.
13, 19.
Matth.
28, 1.
Acts
20, 7,
11.

and *Redemption*, puts us in mind both of the making of the *old*, and redeeming of the *new* world.

As therefore under the *Old Testament*, God, by the *glory* consisting of *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *light*, and *Sabbaths rest*: So under the *New Testament*, *Christ* the true *light* of the *World*, approacheth in the *middest* of the *Lamps*, and *seven golden Candlesticks*, to put us in minde to honour our Redeemer, in the *light* of the *Gospel*, of the *Lords seventh day* of rest. And seeing the *Redemption*, both for *might* and *mercy*, so farre exceedeth the *Creation*; it stood with great reason, that the *greater worke* should carry the *honour* of the day. Neither doth the *honourable title* of the *Lords Day* diminish the *glory* of the *Sabbath*: but rather being added, *augments* the *dignity* thereof: as the name *Israel*, added unto *Iacob*, made the *Patriarke* the more *renowned*.

Gen.
22, 31.

The reason taken from the example of *Gods resting* from the *worke* of the *Creation* of the *World*, continued in force, till the *Son of God* ceased from the *worke* of the *Redemption* of the *World*, and then the *former* gave place to the *latter*.

Psalms
110,
1.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should bee kept (under the *New Te-*

stament)

ment) on the first day of the weeke.

For first, in the 110 Psalme, which is a Prophecie of Christ, and his Kingdome, it is plainly foretold, that there should bee a solemne day of Assembling, wherein all Christs people should willingly come together in the beautie of holinesse.

In so much, that no raine (of peace) shall bee upon those Families, that in that

Feast will not goe up to Ierusalem (the Church) to worship the King, the Lord of

Zach.
23, 27.

Hosts. Now on what day this holy Feast,

and Assembly, should bee kept, David

sheweth plainly in Psalme 118, which

was a prophecie of Christ as appears

Mat. 21, 42. Acts. 4, 11. Ephe. 2, 20. as

also by the consent of all the Iewes, as

Hierome witnesseth: Fore-shewing, how

Christ by his ignominious death should

be as a stone rejected of the Builders, or chief

Rulers of Iudea, & yet by his glorious Re-

surrection, should become the chiefe stone of

the Corner: he wisheth the whole Church

to keep holy that day, whereupon Christ

should effect this wonderfull worke:

saying, This is the day which the Lord hath

Psalms
118,
24.

made, let us rejoyce and be glad in it. And

seeing that upon this day, that which

Peter saith of Christ, appeareth to bee

true, That God made him both Lord, and

Christ, Acts 2, 36. Therefore the whole

Church under the New Testament,

must celebrate the Day of Christs Re-

surrection. Rabbi Bachay also saw by the

fall of Adam on the sixth day, that on

Zebar.
upon
Gen.
fol.
21. H.
Brough-
ton.
Requi-
re of
Con-
cent,
page
50, 51.

a Ex H.
Wol-
phii
chron.
de
Temp.
lib.
cap. 2.

b Aug.
Epist.
ad
Inuar.
119.
cap.
13.

the same day, the *Mefias* should finish the work of Mans Redemption. And alluding to the speech of Boaz to Ruth, *Sleepe unto the Morning*, that *Mefias* should rest in his grave all their Sabbath Day. And he gathereth from that speech, *Genesis 1*, on the first day, *Let there bee light*; that the *Mefias* should rise on the first day of the Weeke, from death to life, and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shadow of darkenesse and death. The Hebrew Author of the *a Booke*, called *Sedar, Olan, Rabba*, cap. 7, recordeth many memorable things, which were done upon the first day of the weeke, as so many types, that the chiefe worship of God should (under the *New Testament*) bee celebrated upon this Day. As, that on this Day the cloud of Gods Majesty first sate upon his people. Aaron and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publykely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of the moneths, of the weeke, &c. All shadowing that it should be the first and chiefe Holy-day of the *New Testament*. Saint *b Augustine* prooveth by divers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did

fore-

fore-see and know, that our Lords Day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eighth, or first day of the Weeke. And Iunius out of Cyprian saith, that Circumcision was commanded on the eighth Day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Councell For-Julienſe affirms, that Esay prophesied of the keeping of the Sabbath upon the first day of the weeke. If this Myſterie was so cleerely seene by the Fathers, under the shadowes of the ^d Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured & fore-propheſied under the Old Testament.

V. According to their Lords minde and Commaundement, and the direction of the Holy Ghost (which alway assisted them in their Ministeriall Office) the Apostles in all the Christian Churches (which they planted) ordained, that the Christians should keepe the Holy Sabbath, upon that seventh day, which is the first Day of the weeke; * Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe yee also. Every first day of the weeke, &c. when ye come

e Sacra-
mentū
hoc
fuit
diei
illius
octavi,
quo
Domini
resur-
rexit
ad ju-
stifica-
tionem
nostrā,
&c. ut
scribit
ad Fi-
dum
Cy-
pria-
nus,
lib. 3.
Epi. 10
Ius. in
Gen.
17.
d 2 Cor.
4, 4.

e 1 Cor.
16, 1,
3.

b The Syriack translation hath, Quum congregamini non sicut iustum est in die Domini nostri, comeditis & bibitis. The Arabian translation also hath thus, Non comeditis & bibitis prout vere diebus Domini nostri decet. and Beza writteth, that in

together in the Church^b (being the Lords Day) to eat the Lords Supper, ^c to remember and shew the Lords death till hee come, &c. In which words, note :

I. That the *Apostle* ordained this Day to bee kept holy : therefore a divine Institution.

II. That that Day is named the first day of the weeke ; therefore not the *Iewish* seventh, or any other.

III. Every first day of the weeke : which sheweth a perpetuity.

IV. That it was ordained in the Churches of Galatia as well as of Corinth, and he settled one uniforme order in all the Churches of the Saints : therefore it was universall.

V. That the exercises of this Day, where *collections for the poore (which appeares by the Acts 2,42, and Iustins Martyrs testimony, Apolog.2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament : therefore it was spirituall.

VI. That he will have the collection (though necessary,) remooved, against his comming, least it should hinder his preaching : but not their holy

one ancient Greeke Copie, there is read, τοῦ κυρίου, The Lords Day added to every first, &c. c 1 Cor. 11, 20, 25, 26, d 1 Cor. 24, 33. * As the phrase of breaking of bread, comprehendeth all other exercises of religion, Acts. 26, 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath : and why should the Apostle require the collection to be made on the first day of the weeke, but because that on this day the holy Assembly was held in the Apostles times ? 1 Cor. 22, 3, and 15, 22. mee-

meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint Paul protesteth, that he delivered them *none other Ordinance, or doctrine, but what he had received of the Lord.* In so much that he chargeth them, that *If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, and ordained among them, to keep their Sabbath on the *first day* of the weeke: therefore to keepe the Sabbath on *that day*, is the very Commandement of the Lord. And how can he be *either* a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so cleerely the Lords day to have beene instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords Day*, to bee a Commandement of the Lord? The *Jewes* confesse this change of the Sabbath, to have beene made by the Apostle, *Peter Alphonsus* in *Dialog. contra Iudaos, Tit. 12.* They are therefore more blind and sottish than the *Jewes*, who prophanely deny it.

At *Troas* likewise *S. Paul*, together with seven of the chiefe Euangelists of the Church, *Sopater, Aristarchus,*

Secundus, Gayus, Timotheus, Tichicus, and

1 Cor.
14, 37.

Act.
20, 4.
1, 6, &c.

Trophimus, and all the Christians that were there : kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, & receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the weeke*, that is, to be partakers of the holy Communion, at what time the *Lords* death was, by the preaching of the Word, shewed, *1 Cor. 11, 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely are called Disciples, *Act. 11, 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Jewes & their Profelytes were wont to pray, and there preached unto them, *Act. 16, 12, 13.* So that it is as cleere as the Sunne, that it was the Christians usuall manner, to passe over the *Jewish seventh day*, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth *S. Iohn* call this the *Lords Day*, but because it was a day knowne to bee generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life upon that day) throughout all the Churches which

a. *AD.*
1. 21,
4, &c.

the

the Apostles planted? Which *S. Iohn* calleth the *Lords Day*; the rather to stirre up Christians to a *thankfull remembrance* of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *bleſſing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new world*, is in *Christ*; and from him, conveyed to Christians. And because there cannot come a greater Authoritie, than that of *Christ* and his *Apostles*: nor the like cause, as the *new Creation* of the World: therefore the Sabbath can never be altered from *this day*, to any other, whilest this world lasteth. Adde hereunto, how the *Scripture* noteth, that in the *first planting* and settling of the *Church*, nothing was done, but by the *speciall order* and *direction* of the *Apostles*, 1 Cor. 11, 34. 1 Cor. 14, 36, 37. Tit. 1, 5. Act. 15, 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11, 23.

To sanctifie then the Sabbath on the *seventh Day*, is not a ceremoniall Law abrogated: but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commandement, which bound the *Iewes* to keepe the Sabbath on *that seventh day*, to celebrate the *worlds Creation*, binds *Christians* to solemnize the Sabbath on this *seventh day*, in memoriall of the Worlds

b. Apoc.
1. 10.
Mos
Christi-
anus,
&c.
It is the
manner
of Chri-
stians to
call it
the
Lords
Day,
Beda in
Luca c.
14.
Heb. 2,
5.
Heb. 2,
11. and
5. 9.

Redem-

Redemption : for the fourth *Commandement*, being a *Morall Law*, requireth a *seventh day* to bee kept holy for ever. And the *Moralitie* of this, as of the rest of the *Commandements*, is *more religiously* to bee kept of us under the *Gospell*, than of the *Iewes* under the *Law*, by how much wee (in *Baptisme*) have made a more *speciall Covenant* with God, to keepe his *Commandements*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit*, to keepe his *Lawes*. And that this *Commandement* of the *Sabbath* (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

I. **B**ECAUSE all the reasons of this *Commandement* are *morall* and *perpetuall*: And God hath bound us to the obedience of this *Commandement*, with more forcible reasons, than to any of the rest. First, because he did fore-see, that *irreligious men* would either more carelessly neglect, or more boldly breake this *Commandement*, than any other. Secondly, because that in the *practice* of this *Commandement*, the keeping of all the other consisteth: which makes God so often complaine, that all his *worship* is neglected or overthrowne, when the *Sab-*

bath

bath is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider, how oft, and with what zeale and protestation, God requireth all (that v ill be his people) to sanctifie the *sevent's day*: Yea, how the God of mercy mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serve his turne) make any conscience to breake any of the other Commandements, so he may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the *middest* of the two Tables, because the keeping of it, is the best helpe to the keeping of all the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serve God, *when* he listeth, and what will shortly become of Religion, and that Peace and Order, which God will have to be kept in *his Church*? The Sabbath Day is Gods market-day for the weekes provision, wherein He will have us to come unto him, and buy of him without Silver or Money, the Bread of Angels, and Water of life, the Wine

1st m.
19, 22.
Exe. 29
19, 20.
21, 24.
Exe. 23
38.
Neh. 9,
4.
Ex Bo-
din. de
repub.
lib. 4.
cap. 4.

1 Cor.
14, 33,
40.

Esa. 55
1, 2.

of the

Apoc.
3. 18.

of the Sacraments , and *Milke* of the Word to feed our Soules : *tryed Gold* , to enrich our Faith : precious *Eye-salve*, to heale our spirituall blindness: & the *white Rayment* of Christs Righteousnesse , to cover our filthy nakednesse . He is not *farre from true pietie*, who makes Conscience to keepe the *Sabbath day* : but he who can *dispen*ce with his Conscience to *breake* the *Sabbath* for his owne profit or pleasure, his *heart* never yet felt, what either the *fear*e of God, or true religion meaneth. For, of *this* Commandement may that speech of *S. Iames* bee verified ; *He that faileth of one, is guiltie of all.* Seeing therefore, that God hath *fenced* this Cōmandement with so many *morall* reasons, it is evident, that the Commandement it selfe is *morall*.

1am. 2.
9.

2. Because it was commanded of God to *Adam* in his *Innocency*: whilest (holding his happinesse, not by Faith in *Christs Merits* , but by Obedience to *Gods Law*) hee *needs* no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a *seventh day* cannot be simply a Ceremonie, but an *Essentiall* part of Gods worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to have a *Sabbath Day* , to serve God in their *perfection* ; much more need their *Posteritie* to keepe the *Sabbath*

Gen. 2.
3.

in the state of their *corruption*. And seeing God himselfe kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the Commandements which God spake with his owne mouth, and twice wrote with his owne fingers in Tables of stone, to signifie their authority and perpetuity. All that GOD wrote, were *morall* and *perpetual* Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine* Commandements. The Ceremoniall that were to bee *abrogated* by Christ, were written all by *Moses*: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could perfectly fulfill and keepe, but onely Christ.

4. Because Christ professeth, that he came not to destroy the *morall Law*: and that the least of them should not bee abrogated in his Kingdome of the new Testament. In so much, that whosoever breaketh one of the least of these *tenne* Commandements, and teacheth men so, hee should bee called the least in the Kingdome of Heaven: that is, hee should have no place in his Church.

Exo. 34
1, 6c.

Deut. 4
13.

Deut. 4
4.

1 Reg.
2, 9.
Heb. 9,
3.

Math.
5, 17.

Math.
5, 19.

Now

Now the Morall Law commandeth one *day* of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe *expresly* mentioned the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42 yeeres after his Resurrection. By which time, all the *Mosaicall* ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles quite *abolished*, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight bee not in the Winter, nor on the Sabbath Day*. Not in the Winter, for that (by reason of the *foule nesse* of the wayes & weather) their flight should be more *paine full* and *troublesome* unto them: not upon the *Sabbath*, because it would bee more *grievous* to their hearts, to spend *that Day* in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to have fled on *this day*, no more than on any *other day* of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driven to *flie on the Sabbath day*: & therefore wisheth his to pray unto God to *prevent* such an occasion: hee plainly *demonstrates*, that the *observa-*

Acts
15, 20,
21, 24,
28.

Matth.
24, 20.

tion of the Sabbath is no abrogated ceremony, but a *morall* Commandement, confirmed and established by Christ among Christians. If you would know the *day* whereupon Christ appointed Christians to keep the Sabbath; *S. Iohn* will tell you that it was on the *Lords day*, *Apoc. 1, 10.* if you will know on what *day* of the *weeke* that was, *S. Paul* will tell you, that it was on every *first day* of the *weeke*, *1 Cor. 16, 1.*

As *Christ* admonished, so *Christians* pray, and according to their prayers, God (a little before the wars began) warned by an Oracle, all the *Christians* in *Ierusalem* to depart thence and to go to *Pella*, a little towne beyond *Jordan*: and so to escape the wrath of God, that should fall upon the City and Nation. If then a *Christian* should not, without *griefe of heart*, flye for the *safety* of his life on the *Lords Day*, with what joy or comfort can a true *Christian* neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the *Lords Day*, in prophane and carnall sports, or servile labour? And seeing the destruction of *Ierusalem* was both a type, and an assurance of the destruction of the *World*: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremoniall

Enseb.
hist.
Eccles.
1, 3. c. 3
It is
probable, that
this Oracle
was
that
voice,
(Migre
mus
hinc)
which
with
a nearish-
quarte
was
heard by
night in
the
Temple,
mentioned
by
Iosephus, de
bello
Iudai-
co l. 7.
cap. 12
Math.
24, 33.

Law was enjoined to the *Jewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of *innocency*, when there was but *one* state of all men, and therefore enjoined to the *Gentiles*, as well as to the *Jewes*. So that all *Magistrates* and *Houholders* were commanded to *con-*
 rfa. 56, 6. *straine* all *Strangers*, (as well as their owne *Subjects*, and *Family*) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition wall* to separate *Jewes* & *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commādemēt as well as the *Jewes*, it is evident that it is no *Jewish* ceremony. And seeing the same authoritie is for the Sabbath, that is for *marriage*, a man may as well say, that *marriage* is but a ceremoniall Law, as the Sabbath. And remember that where *marriage* is tearmed but *once* the covenant of God, because instituted by God in the *beginning*: So the Sabbath is *every where* called the Sabbath of the Lord thy God, because ordained by God in the same *beginning*, both of *Time*, *state*, and *perpetuities*: therefore not ceremoniall.

The**corruption* of our nature found in the manifest *opposition* of wicked men, and in the *secret unwillingnesse* of good men to sanctifie sincerely the Sabbath,

sufficient,

Nchem.
13, 11.
Ephes.
3, 14.

Prov. 2
17.
Math.
19, 6, 8

* Niti-
mar ia
vetitū
Horat.
Rosa. 7
14.
Gen. 1,
14.
Job 9. 9
Job 38.
31.
Amos
5, 1.

sufficiently demonstrateth, that the commandement of the Sabbath is Spirituall and Morall.

7. Because that as God by a perpetuall Decree made the Sun, the Moone, and other Lights in the firmament of Heaven, not onely to divide the day from the night, but also to be for ^a Signes, and for ^b Seasons, and for ^c dayes & for ^d yeeres: so he ordained in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solemne worship: but also the perpetuall rule & measure of time: So that as 7 dayes make a weeke, foure weekes a moneth, twelve moneths a yeere: so ^d seven yeeres make a Sabbath of yeeres, ieven Sabbaths of yeeres a Iubilee, or 80 Iubilees, or 4000 yeeres, or after Ezechiel 4000 Cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching, began the state of the New Testament. Neither can I heere passe over without admiration, how the Sacrament of Circumcision continued in the Church 39 Iubilees, from Abraham, to whom it was first given, unto the Baptisme of Christ in Iordan: which was just so many Iubilees (after Bucholcerus accompt) as the World had continued before from Adā, to the birth of Abraham. Moses began his Ministry in the 80 yeere of his age.

^a Exod. 23, 11, 12. ^c Index Chr. Apud Ann. Mundi 1997.

^a To distinguish
^b Mo-
dim
fig. Sa-
cred
times
appoin-
ted for
Gods
holy
wor-
ship
having
special
signifi-
cations &
promi-
ses.
^c One
of the
seven
dayes of
the
weeke
from
the o-
ther.
^d So-
lar,
Sabbat-
taris &
Iubi-
lee.

Christ enters upon his office in the eighty *Iubilees* of the worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule over *Egypt*, *Gen.* 41, 46, and the *Levites* began to serve in the Tabernacle at thirty yeeres old: So *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirtie yeeres of age, *Luke* 3, 23, in the midst of *Daniels* last weeke: and so (continuing his Ministry on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Iubilee*. For example:

* After
Mr.
Robert
Pont.
his com-
puzation,
Treatise
of the
last de-
caying
age of
the
world,
publi-
shed
Ann.
Dom.
1600
Robert
Pont.
Treatise
of the
last age,
pag. 19.

The seventy * weeks of *Daniel* beginning the first yeere of *Cyrus*, and the 3439 yeere of the world, containe so many yeeres, as the World did weekes of yeeres unto that time: and so many weekes of yeeres, as the world had lasted *Iubilees*. *Daniels* seventie weekes of yeeres contained foure hundred and 90 single yeeres; the world before that time, 490 weekes or *Sabbaths* of yeeres. *Daniels* period 70 weekes, the worlds 70 *Iubilees*: So that to comfort the Church for their 70 yeeres captivltie, which they had now

accor-

according to *Jeremies* ^a Prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70^b weekes or *Sabbaths* of yeeres, that is, 70 times 7 yeeres, or 490 yeeres, their eternall redemption from hell should bee effected by the death of *Christ*, as sure as they were now redeemed from the captivitie of *Babylon*. This period of *Daniel*, containing 70 *Sabbaths*, or 10 *Iubilees* of yeeres, began at the first liberty, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hezec.* 1, 1, and ends justly at the time that *Christ* dyed upon the crosse. * From the death of *Christ*, or the last end of *Daniels* weekes, to the seventie and one yeere of *Christ*, the world is measured by seven *seales*, or seven *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those sevē *seales*, the world is measured to her end by ^c 7 *Trumpets*, each containing 245 yeeres (as some conjecture, about 440 yeeres hence, the truth will appeare:) *Enoch*, the seventh from *Adam*, having lived so many yeeres, as there are *dayes* in the yeere, 365, was translated of *God* in a *Sabbaticall* yeere. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of *God*,^d but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777 yeere since the flood (after ^e *Broughtons* computation) is saved,

aler. 35
11. 12.

b *Exa.*
1, 1.

+ *Apoc.*
5, 1.

c *Apoc.*
8, 2, &
9, 7.

Napier,
on the
Apoc.

Proposi-
tion 6.

8, 9, &
his *Re-*

surrection.
d *Pont.*

Of the
last age
of the

World,
p. 12.

Buchol
2. In-

dex
Chr.

e

Broughtons
concerns.

A. M.
1430.

Deut.
34.

Pont.
Ibid.

& *Scaliger*
Buchol

a Pont.
 pag. 21
 Buch.
 Chron.
 apud.
 A. M.
 2500.
 b Iubilee
 some
 derive
 of Trumpets
 of
 Rams
 horns,
 where-
 with
 the Iu-
 bilee
 was
 founded:
 others
 from
 Iuba, a
 streame,
 because,
 they
 carry
 us to the
 death of
 Christ,
 the au-
 ther of
 our eter-
 nall rest
 and joy,
 Isa. 61.
 Luke 4.

as a new *Noah* in a Reede *Arke*, and
 liveth a *Builder* of the Church; so long
 as *Noah* was building the *Arke*, 120
 yeeres. The promise was made to
Abrahā in a Sabbaticall yeere, being
 the 2023 of the World. The sixth
 yeere of *Ioshuah*, beeing 2500 yeeres
 from the Creation of the world,
 wherein the land was possessed, and
 divided among the Children of *Is-
 rael*, was a Sabbaticall yeere, and the
 250 *Iubilee* from the Creation of the
 world. At this yeere *Moses* begins
 his *Iubilee*, by which (as with a chaine
 of thirtie linkes) he tyeth the parting
 of *Canaan*s possession to the *Israelites* by
Ioshuah; to the opening of the King-
 dome of Heaven to all beleevers by
Iesus. And so carryeth the Church of
 the Iewes by a ^b joyfull streame of
Iubilees from the Type to the substance,
 from *Canaan* to Heaven, from *Ioshuah*
 to *Iesus*: for Christ at the end of *Mo-
 ses* thirtie *Iubilees*, and the beginning
 of the 30 yeere of his age, at his
 Baptisme openeth heaven, and gives
 the clearest vision of the blessed Trinity,
 that was seene since the world be-
 gan. And by the silver trumpet of his
 Gospell, proclaimes, according to the
 Prophecie of *Esay*: eternall Redem-
 ption to all that repent, and beleev
 in him.

And the yeere of our Saviour
 Christs birth, beeing the 3948 of
 the

the world, was at the end of a *Sabbaticall* yeere; and the * 564 *Septenary* of the World. *Moses* maketh the common age of all men, to bee *ten times seven*. *Psalme* 90. and every seventh yeere commonly produceth some notable a change or accident in mans life; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his *Conception*, hath all his members finished, & from that day groweth to the perfection of birth: which is alwayes either the ninth, or seventh moneth. At *seven yeeres* old, the child casts his teeth, and receives new. And every seventh yeere after, there is some alteration or change in Mans life, especially at *nine times seven*, the *Climactericke* yeere, which by experience is found to have beene fatall to many of those larned b men, who have beene the chiefeft lights of the World. And if they escaped that yeere, yet most of them have departed this life in a *septenary* yeere. *Lamech* dyed in the yeere of his life, 777. *Methusalem*, the longest liver of the sons of men, dyed when hee began to enter his nine hundreth and 70 yeere. *Abraham* dyed, when he had

* Pont.
of the
last de-
caying
age of
the
World,
pag. 12
13, 21.

a Experi-
tiam est
implerit
que om-
nibus

63 an-
num

canope-
ricus

classe a
liqua

venit e,

ant cor-
poris

morbi-
que gra-

vioris,

ant vi-
ta inie-

ritus,

ant ani-
mi agi-

tudinis

Agel-
lius l. 1

15, c. 7

Aug. in
Ep. ad

Cajum

nepotens

exultat,

se ad-

maxima communem seniorum omnium 63 evasit, Bodin.
de Repub. lib. 4. cap. 2. b Aristotele, Cicero, Bernard, Lucas,
Erasmus, Luther, Melancthon, Sirmonis.

lived 25 times 7 yeeres. *Iacob* when he had lived 21 times 7 yeeres. *David*, after hee had lived 10 times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that hee was borne: so did the Maiden Queene

* *Shee*
was,
she is,
(what
can
there
more be
said?)
in earth
the first,
in hea-
ven
the se-
cond
Maid.

a *Bodin*
Bur-
cholg.

b *Cli-*
max vi-
ta vi-
rorum
fere se-
ptena-
riis, aut
no ve-
uariis:
Foemi-
narum
vero
senariis
defini-
tur, Be-
din. de
Repub
lib. 4,
cap. 2.

* *Elizabeth*, of blessed & never-dying memory, who came into this world the Eve of the Nativitie of the blessed Virgin Mary: and went out of this World on the Eve of the Annunciation of the Virgin Mary. *Hippocrates* dyed in his 15 septenary. *Hierome*, and *Isocrates*, in their 13: *Plinie*, *Bartolus*, and *Caesar*, in their 8 septenary. And *Iohannes de temporibus*, who lived 361 yeeres, dyed in a the 53 septenary of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: for how b many yeeres soever a man liveth here, yet his life is but a life of seven dayes multiplied: so that in the number of 7 there is a mysticall perfection, which our understanding cannot attaine unto.

All which Divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed Seventh-day Sabbath, in knowing and worshipping GOD in this life: that so from Sabbath, to Sabbath, we may bee translated to the eternall glorious Sabbath of rest

and

and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy History*, may easily perceive, that the whole *course* of the world is drawne, and guided by a certaine *Chaine* of Gods providence, disposing all things in *number, measure, and weight*: All times are therefore measured by the *Sabbath*, so that time and the Sabbath can never be separated: And the *Angell* sweares, that this *measuring of time* shall continue, till that time shall bee no more: And as the Sabbath had his *first institution* in the **first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this day; so this day *graceth* the Booke: in that the matter thereof was revealed upon so holy a day, the *Lords* revelation upon the *Lords Day*. As well therefore may they pul the *Sunne, Moone, and Starres* out of the *Heavens*, as abolish the *Holy Sabbath* (*Times Mete-rod*) out of the Church: seeing the Sabbath is ordained in the *Church* (as well as the *Sunne* and *Moone* in the *firmament*) for the distinction of times.

8. Because that the whole Church by an *universall consent*, ever since the *Apostles* time, have still held the

Nota. Nam hoc quia ita faciendum sit disputare, insolentissimæ insanix est, *Aug. Epist. 118. ad Ian. Synod. Col. par. 9, cap. 9. Ignat. ad Magnes.*

alvifd.
11, 17.
H.
Wolph.
proccm
Chro.
b. apoc.
10, 6.
Tem-
pus est
rerum
munda-
narum
duratio
extrin-
secus
obser-
vata,
H.
Wolph.
Chr.
cap. 1.
Tem-
pus cū
mundo
coepit,
& una
desitu-
rum
est, ib.
* *Gen.*
2, 3.
† *Apoc.*
1. 10.
c Si
quid
horum
tota
die per
orbem
fre-
quentat
Eccle-

a Apo-
 log. 2.
 b Ori-
 gen.
 Homi-
 lia 7
 super
 Exod. 1.
 Epist.
 ad Ian.
 119, c.
 13, &
 ad Cal-
 sul. E-
 pist. 86
 c Au-
 gust. de
 temp.
 serm.
 251.
 d Psal.
 87, 3
 Aug. de
 tem.
 serm.
 251, &
 154.
 Conc.
 Const.
 can. 8.
 Wol-
 phius
 Chr. l. 1
 cap. 10
 Muss.
 Bpont.
 postil.
 Dom.
 Pasch.
 Math.
 27, 52.
 Coto-
 mas.
 Annal.
 Ann.
 Mun.
 2515.

commandement of the Sabbath, be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of Christ and his Apostles.

The Synode, called Synodus Coloniensis, saith, that the Lords Day hath beene famous in the Church ever since the Apostles time. Ignatius Bishop of Antioch, living in S. Johns time, saith, Let every one that loveth Christ, keepe holy the Lords Day, renowned by his Resurrection, which is the Queens dayes, in which death is overcome, and life is sprung up in Christ. Iustin Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath on the Lords Day, as we doe. b Origen, who lived about 180 yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords Day. c Augustine saith, That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that Day. Et ex illo capit habere festivitatem suam, and by Christ it was first ordained to be kept holy. And in another place, that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore d David said of the City of God, so may I say of the Lords Day,

Glorious

Glorious things are spoken of the Day of the Lord: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawne out of darkenesse. In it, the Law was given on Mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day, when the ^a seven Trumpets have blown, the cursed Tericho of this world shall fall, and our true ^b Iesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniforme consent of Antiquitie, and practice of the Primitive Church in this point, let him reade ^c Eusebius Ecclesiasticall history, Lib. 4, cap. 23. Tertullian lib. de Idololatria, c. 14. Chrys. Serm. 5 de resurrectione. Constitut. Apost. lib. 7, cap. 37. Cyril. in Iohan. lib. 12, cap. 58. Of this judgement are all the sound new writers: See Foxe on the Apoc. 1, 10. Bucer. in Matt. 12, 11, Gualt. in Malac. 3. Hom. 23. Fulke on the Rhemists Testam. Apoc. 1, 10. Chem. Exam. Con. Trid. par. 4. De diebus Festis. Wolph. Chronol. lib. 2, cap. 1. * Armin. Thes. in 4. precept. and innumerable others. Learned Iunius shall speake for all: *Quamobrem cum Dies Dominicus, &c. Wherfore seeing the Lords*

^a Iosh. 6, 13.
^b Apoc. 10, 7.
^c Aug. ad Caf. ful.
Eph. 86
& ad Ian.
119, c.
19, Aug.
Serm. tem.
151, &
154, &
Con. 6,
Constant.
can. 8.

* Non dubitamus quin varie apud Christianos Sabbatum violenter, non abstinendo ab iis quæ aliis diebus licita sunt.
Armin

Iunius Praelect. in Gen. 23, 1

Day

Day is both by the fact of Christ, (viz. his Resurrection, and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; inepte faciunt, they doe foolishly, who say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, who built on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appeare unto his Disciples, & came into their assemblies.

* Ex. 31

13. 14.

C. c.

Ex. 20

12. 10.

Ezech.

46. 1, 2

3. C. c.

Exod.

35. 2.

Armin.

disput.

Theol.

in præ-

cept. 4.

Thes. 14

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to be a *signe and document for ever, *hærmist* him and his people, that he is Iehovah, by whom they are sanctified; and therefore must onely of them be worshipped: & upon the paine of death, chargeth his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall: Therefore the

Sabbath

Sabbath is morall and perpetuall. What God hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the Commandement tearmes this Day, the *Sabbath of the Lord thy God*. And God himselfe calles it, *his Holy Day*. And vpon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any creature, is grosse *Idolatry*. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth *Levit.* 23, 3, 37, 38, &c. and *Ezech.* 20, 20. *Nehe.* 9, 14, the *Sabbath* is put for the whole worship of God. And our Saviour teacheth, that wee must worship the Lord God onely, *Matth.* 4. & therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest finnes: That he ordained a feast from the device of his owne heart, *1 King.* 12, 33. And GOD threatneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists doe of Saints, *Hos.* 2, 13. but saith that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, than they who are most *superstitious* observers of Mens holy-dayes. The Church of Rome therefore commits grosse *Idolatry*:

Acts
10, 15.

Isa. 58,
13.

Reade
H.
Wol-
phius
Chr. de
Tem. l.
2. c. 4.
pag.
113.
& 7.
p. 104.
&c.

First

First, in taking upon her to *waikaine Sabbaths*, which belongs onely unto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those Holy dayes to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship, prayers, fasting and merits*.

Fourthly, in exacting on these dayes of *Mens invention*, a greater measure of solemnitie and sanctification, than upon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts: and onely retaines a few holy-dayes to the honour of *God alone*, and easing of servants, *Deut. 5, 14.* though long custome forceth to use the *old names*, for *civill distinction*: As *Luke* used the *prophane names* of *Castor and Pollux*, *Acts. 28, 11.* and *Christians* of *Fortunatus*, *1 Cor. 16, 17.* *Mercurius*, *Rom. 16, 14.* and *Iewes*, of *Mardocheus day*, *2 Machab. 15, 37.*

10. Lastly, the examples of *Gods Iudgements* on Sabbath-breakers, may sufficiently scale unto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with the,

who

who are wilfull prophaners of the *Lords Day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly goe to gather Sticks on the *Sabbath Day*. The fact was small; True: but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement.

Nicanor offering to fight against the *Jewes* on the *Sabbath Day*, was slaine himselfe, and 35000 of his men.

A Husband-man grinding corne upon the *Lords Day*, had his Meale burnt to ashes.

Another carrying corne on *this day*, had his Barne, & all his corne therein burnt with fire from *heaven* the next night after.

Also a certaine Noble-man (prophaning the *Sabbath* usually in hunting) had a childe by his wife, with ahead like a dog, and with eares and chaps, crying like a hound.

A covetous *Flax-wife* at *Kinstat* in *France*, *Ann. 1559*, using with her maids to worke at her Trade on the *Lords Day*, it seemed unto them, that fire issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickly quenched: but not taking warning by this, the *third Sunday* after

it took

Num, 5
32.

1 Mac.
8, 27,
28.

Cant.
Mag-
del. 12,
cap. 6.

Disp.
de tem
pore,
serm.
117.
Tho.

Cant. 1.
2. de la-
pidib.
Temp.
admir.
vindict.
div.
Theo.
hist.
Iohann.
Fm. 1. 3
de Mi-
raculis.

it tooke fire againe, burnt the house
and so scorched the *wretched* woman
with two of her children, that they
dyed the next day: but (through Gods
mercy) a childe in the cradle was
taken out of the fire alive and unburnt.

Sto-
vves
Abrid-
gement.
Anno
1582.
Discite
jam
moniti
Domini
non
temne-
re Chri-
stum.

On the 13 of *January*, Anno Domini
1582, being the *Lords Day*, the *Scaf-
olds* fell in *Paris Garden*, under
people, at a *Bear-baiting*, so that
were suddenly slain, innumerable
hurt and maimed. A warning to
who take more pleasure on the
Lords Day to be in a *Theater* beholding
carnall sports, then to bee in the Church
serving God with the *spiritual* works of
Piety.

Many fearefull examples of Gods
judgements by fire, have in our dayes
bin shewed upon divers *townes*, where
the prophanation of the *Lords Day*
hath bin openly countenanced.

Stratfort upon Avon was twice in
the same day twelve-moneth (being
the *Lords Day*) almost consumed with
fire: chiefly for prophaning the *Lords
Sabbaths*, & for cōtemning his Word in
the mouth of his faithfull *Ministers*.

Teverton in Devonshire, (whose re-
membrance makes my heart bleed) was
oftentimes admonished by her godly
Preacher, that God would bring some
heavy Iudgement on the Towne, for
their horrible prophanation of the
Lords Day, occasioned, chiefly, by
their

their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom. 1598*, God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the Church, the *Care-houses*, and the *Almes-houses*, or a few poore peoples dwelling, where a man might have seene 400 dwelling houses all at once on fire; and above fiftie persons consumed with the flame. And now againe, since the former Edition of this booke, on the fift of *August Anno 1612*. (14 yeeres since the former fire) the whole Towne was againe fired, and consumed, except some thirtie houses of poore people, with the *Schoole-house*, and *Almes-houses*. They are blind, who see not in this the finger of *GOD*. God grant them grace when it is next built, to change their Market-day, and to remoove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower of Siloe*, *Luke 13, 4*. and take warning by their neighbours chastisements; feare Gods threatnings, *Ier. 17, 7*; and beleeeve Gods Prophets, if they will prosper; *1 Chron. 20, 20*.

Many other examples of Gods judgements might be alleadged: but if these are not sufficient to terrifie thy heart from the willfull prophana-
tion of the *Lords Day*; proceed in thy

Whilest
the
Prea-
chers
cryed in
the
Church,
prophane-
ment,
prophane-
ment,
Gain
would
not suf-
fer them
to heare:
therefore
when
they
cryed
fire, fire,
in the
streets,
God
would
not suf-
fer any
schisme.

prophanation: it may be the *Lord* will make thee the next example, to teach others to keepe his *Sabbath* better.

Hee punisheth *some* in this life, to signifie how hee will plague all willfull transgressours of his *Sabbath* in the last day.

Thus wee have prooved, that the Commaundement of the *Sabbath* is *Morall*, and that the change of it from the Seventh, to the first day of the weeke, was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers ceremonies peculiar to the *Iewes*, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first Commandement, *their deliverance from Egypt*, shaddowing *their redemption from Hell*: to the fift Commandement, *length of dayes in Canaan*, typing *eternall life in Heaven*: to the sixth Commandement, *Abstinence from blood and things strangled*, figuring the care to abstaine from all kinde of *Murther*: and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and no other people: as first, the double *Sacrifice*

Num.
35, 31.

Num.
35, 9,
10.

appoint

appointed for them on the Sabbath Day, shaddowing how God will be served on the Sabbath, with greater obedience than on the week dayes. Secondly, the ^b rigid, and strict ceasing from making of Fire, ^c dressing of meate, and all bodily labour, both ^d remembring them of their full deliverance by Moses conduct from the fiery Furnace, and slavery of Egypt, upon that day: as also shaddowing unto them the eternall redemption of their Soules from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jewes, that Christ by his death, and resting on their Sabbath, in the Grave, should bring them rest & ease, from the burthen and yoke of the Legall ceremonies, which neither they nor their Fathers were able to beare, *Act. 15. 10. Col. 2, 16, 17.*

And howsoever in Paradise before mans Fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremoniall and subject to change in respect of the restauration by Christ; as Mans life before the fall, beeing Immortall, became afterwards mortall: and nakednesse beeing an ornament before, became afterwards a shame: and Marriage became

^b Exod. 35, 23.
^c Exod. 16, 23.
^d Deut. 5, 5.
 e 1s
 was
 the Sab-
 bath
 Day, on
 which
 Moses,
 and the
 children
 of Isra-
 el sang
 so God,
 when
 Pha-
 raoh
 and his
 Hoste
 were
 drown-
 ed in
 the Sea.
 Exod.
 15.
 See
 Trem.
 & Inn.
 notes on
 Deut. 5,
 15.
 and on
 Exod.
 12, 15.

a type of the *Mysticall union* between Christ and his *Church*, *Ephes. 5.* And to fulfill the Ceremonies (added for the *Iewes* sake unto the *Sabbath*) Christ at his Death rested in the grave all the *Iewish Sabbath Day*; and by that rest fulfilled all these *Ceremoniall necessities*. Now, as the ceasing of the Ceremonies annexed to the 1, 5, and 6 Commandements, and to Marriage, did not abolish those Commandements, & Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness: no more did the abrogating of the Ceremonies annexed to the *Sabbath*, abolish the moralitie of the Commandement of the Sabbath; so that though the Ceremonies be abolished, by the accessse of the *Substance*; and the *Shadow* overshadowed by the *Body*; (which is *Christ*) yet the holy rest (which was commanded and kept, before either the *Iewes* were a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby all the posteritie of *Adam* are bound to rest from their ordinary busines, that they may wholly spend every seventh day in the solempne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the *Sabbath*, are three.

1. That of *Paul* to the *Galatians*, *Yee observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*: and which he himselfe ordained according to Christs Commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the *Iewish dayes*, and times, and yeeres, and the keeping of the *Sabbath* on the *seventh Day* from the Creation, which hee rearmeth *shaddowes of things to come*, abolished now by Christ the body; & in the Law are called *Sabbaths*, but distinguished from the *morall Sabbath*.

Object.
Gal. 4,
10.

1 Cor.
16, 1,
and 14,
37.

Act.
20, 7.

Col. 2,
17.
Lev. 23
37, 38

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremoniall *Sabbaths*, not the *Christian Lords Day*, as before.

Object.
2.
Col. 2.
16.

3. That of the same Apostle to the *Romanes*, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

Object.
3.
Rom.
14, 15.

But *S. Paul* makes no such account: for the questiō there is not betweene *Iew* and *Gentiles*, but betweene the *stronger* and *weaker Christians*. The *stranger* esteemed one day above ano-

Rom.
15, 1.

ther, as appears in that there was a day both commanded and received in the Church, every where knowne and honoured by the name of the *Lords Day*. And therefore Paul saith here, that *he that observed this Day, observed it unto the Lord*. The observation whereof, because of the change of the Iewish *seventh day*, some weak Christians (as many now-adayes) thought not so necessary: so that if men (because the *Iewish day* is abrogated) will not honour and keepe holy the *Lords Day*, but count it like *other dayes*: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they have time to bee further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in *two things*. First, In resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes, which belong to our spirituall life.

For the first.

1. The servile and common workes, from which wee are to cease, are generally

rally all civill works from the least to the greatest.

More particularly:

First, from all the workes of our calling, though it were *reaping in the time of harvest.*

Exo. 31

20, 30.

Exo. 31

13, 14.

Exo. 31

15, &c.

Exod.

34, 21.

Nehem.

13, 39.

Ier. 17.

21, 22.

27.

Deut. 5

14.

Rem. 8

22.

Deut.

24, 4.

1 Cor. 9

9.

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the *Sabbath Day*, because all occasion of travelling or labouring with them should bee cut off from man. GOD gives them that Day a rest, and hee that, *without necessity*, deprives them of their rest on the Lords Day: the groanes of the poore tyred beasts, shall, in the day of the Lord, rise up in *Iudgement* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting* and *pampering* of themselves, like *Iezabels*, doing the *divels* worke upon Gods Day.

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Nehem.

10, 11.

16, 17.

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must bee to bee *ravished in spirit upon the Lords Day*. In a word, thou must on that day cease in thy calling to doe thy worke; that the Lord by his calling, may

doe *his* worke in thee. For whatsoe-
 ver is gotten by *common working* on
 this day, shall never be *blessed* of the
 Lord: but it will prove like *Achan's*
 gold, which being got contrary to the
 Lords Commandement, brought the
 fire of Gods curse upon all the rest
 which hee had lawfully gotten. And
 if Christ scourged them out as *theeves*,
 who bought and sold in his Temple,
 (which was but a *ceremony* shortly to
 bee abrogated:) is it to bee thought,
 that hee will ever suffer those to es-
 cape unpunished, who (contrary to
 his Commandement) buy and sell on
 the *Sabbath Day*, which is his perpe-
 tuall Law? Christ calleth such, sacri-
 legious Theeves; and as well may
 they steale the *Communion Cup* from
 the *Lords Table*, as steale from God
 the chiefeest part of the *Lords Day*, to
 consume it in their owne lusts. Such
 shall one day find the Iudgements of
 God heavier then the opinions of man.

Fifthly, from all *recreations*, and
sports, which at other times are law-
 full: for if lawfull works be forbid-
 den on this day, much more lawfull
sports, which doe more steale away
 our affections from the contempla-
 tion of *heavenly* things, then any bo-
 dily worke or labour. Neither can
 there be unto any man (that *delighteth*
 in the Lord) any greater *delight* or *re-*
creation, than the *sanctifying* of the *Lords*

Day.

Isa. 58.
13, 14.

Psal. 37

Day. For can there be any greater joy for a person condemned than to come to his Prince's house to have his pardon sealed? For one that is deadly sicke, to come to a Physician that can cure him? Or for a prodigall child, that fed on the huskes of Swine, to bee admitted to eate the Bread of Life at his Fathers Table? Or for him who feares for sin the tidings of death, to come to heare from God the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are *thine*: not on the Lords Day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee used on this day: but so farre as it may helpe the soule to doe more cheerefully the Service of the Lord.

Ephes. 5
13, 19.

Sixtly, from grosse feeding, liberall drinking of Wine, too strong drinke, which may make us either *drowsy*, or *unapt* to serve God with our hearts & minds.

Rom. 2
11.
Dent.
23, 47.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the Sabbath, more than working, seeing one may worke alone, but cannot talke but with others.

Isa. 58,
13.

He that keeps the Sabbath onely by resting from his ordinary worke, keepes it but as a Beast. But rest on this day, is so farre commanded to Christians, as it is an helpe to sanctifi-

cation:

eration: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not *allowed*, much more those that are altogether at *all times* unlawfull. Who without mourning can indure to see Christians keepe the *Lords Day*, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour & Redeemer of the World. For having served God but an *houre* in outward shew, they spend the rest of the *Lords Day*, in *sitting downe to reue* and *drinke*, and *rise up to play*: First *belasting* their bellies with *eating and drinking*, and then feeding their lusts with *playing & dauncing*. Against which prophanation, all holy Divines, both old and new, have in their times most *bitterly* inveighed. In so much, that *Augustine* affirmeth, that *it was better to plough then to dance upon the Sabbath Day*.

Now in the Name of *Almighty God* (who rested, having created Heaven and Earth:) and of his *eternal Sonne Iesus*, and *Redeemer* of his Church, who shall shortly come, on the dreadfull day of Doome, to judge all men according to the obedience which they have shewed to his Commandements; I require thee who

readest

1 Cor.
10, 7.

Exod.
31, 7.
18, 19.

Melius
enim a-
rare
quam
saltare
in Sab-
bato.
Aug. in
sit.
Psalms.
91.
AHz
17, 31.
Rom. 12,
13, &c.
1 Thes.
5, 1,
&c.

readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider, whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesseplaying, Bowling, Shooting, Beare-baiting, Carowing, Tipling, and such other fooleries of Robin-hood, Morrice-daunces, Wakes, and May-games*, bee exercises that God will *blesse* and allow on the *Sabbath Day*. And seeing that no action ought to bee done that day, but such as whereby we either *blesse* God, or looke to receive a *blesing* from God; how darcest thou do those things on that blessed day, on which thou darcest not to pray to God to bestow a *blesing* on it to thy use? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and voide of the feeling of the grace of God! that having *every day in fixe, every houre in every day, every minute in every houre*, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the weeke, which he had reserved for his *owne* praise and worship: Let men, in *defence* of their prophanenesse, *object* what they will, and *answer* what the

divell

Lactan
l. 7. c. 2

divell puts in their mouthes : yet I would wish them to remember , that seeing it is an ancient tradition in the Church, that the Lords *second communion* shall be upon the *Lords Day*, how little joy they should have , to be overtaken in those carnall *sports* , to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophaneſt wretch would then wish rather to be taken *kneeling* at prayers in the Church, then *skipping* like a Goate in a dance. If this cannot moove, yet I would wish our impure Gallants to remember, that whileſt they thus dance on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but dance about the *pits brinke* ; and they know not which of them shall first fall therein. Whereinto being once falne, without repentance , no *greatneſſe* can exempt them from the vengeance of that great G O D, whose Commandement (contrary to their knowledge and Conſcience) they doe thus *presumptuously* transgreſſe. If then Gods Commandements cannot *deterre* thee : nor Gods Word *advise* thee: I ſay no more, but what *S. Iohn* ſaid before mee , * *Hee which is filthy, let him be filthy ſtill.*

For the ſecond.

2. The Conſecration of the Sabbath reſt conſiſts in performing three ſorts of duties: Firſt, before: Secondly, as: Thirdly,

* Apoc.
12, 11.
This
was
the laſt
and
heavieſt
curſe
that S.
Iohn
wiſhed
ſpirit-
all Ba-
bylon.

after

after the publike exercises of the Church.

The duties to be performed before the publike exercises, are;

1. To give over working betime on the Eve, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy selfe and thy servants being tyred with labour, & watching the night before, are so heavy, that when you should be serving God, & hearing what his Spirit saith unto his Church, for your soules instruction; you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not onely to keepe Holy; but also to Remember afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remooving all businesse that might hinder us to consecrate it as a glorious Day unto the Lord. Therefore whereas the Lord in the other Commandements, doth but either bid or forbid: hee doth both in this Commandement, and that with a speciall memorandum; As if a Master should charge his servant to looke well unto ten things of great trust; but to have a more speciall care to remember one of these ten, for divers weightie reasons: should not a faithfull

Apoc. 1
and 3.

1/a. 96,
2, &c.
& 52,
13 &c

Servant

servant that loves his Master, shew more speciall care unto that thing above all other busineses?

Exod.

16, 23.

Eccl.

Thus Moses taught the people over night to remember the Sabbath, and it was an holy custome among fore-fathers, when at the ringing Prayer on the Eve before, the husbandman would give over his labour in the Field: and the Trades-man his worke in the Shop, and goe to Evening Prayer in the Church, to prepare their soules; that their minds might more cheerefully attend Gods worship on the Sabbath Day.

Exod. 9

24.

1 Cor. 7

5.

Gen.

35, 2.

1 Thes.

4, 4.

1 Sam.

21, 5.

Exod.

19, 16.

Psal. 9,

22.

Eccl. 4

17.

2. To possesse that night thy vessel in Holinesse & Honour: that thou mayest present thy soule more purely in the sight of God the next morning.

3. To rise up early in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, than on other dayes: by how much the service of God is to bee preferred before all earthly busineses: For there is no Master to serve so good as God; and in the end, no worke shall be better rewarded than his service.

4. When thou art up, consider with thy selfe, what an impure sinner thou art; and into what an holy place thou goest to appeare, before the most holy God, who seeth thy heart, and hateth all impurities and hypocrisie. Examine thy selfe

there.

therefore before thou goest to Church, what grievous sinnes thou hast committed the *week past*; confesse them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy selfe with God in *Christ*. Renew thy vntoes to walke more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayest have grace to heare the *Word of God* read and preached with profit: and that thou mayest receive the holy *Sacrament* with comfort (if it bee *Communion day*) that God by his holy *Spirit* would assist the Preacher, to speake something that may kill thy sinne, and comfort thy soule: which thou mayest doe in this, or the like sort: Col. 4, 3

A Morning Prayer for the Sabbath Day.

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deepe: there can be no better thing, than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath Day. For it is thy will and Commandement, that wee should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world

Psalms.
91, 1, 2
3.

1 Chro.
29, 11.
&c.

world by the power of thy Word: for
of the redemption of Mankinde by
the death of thy Sonne. Thine (O Lord)
I confesse, is greatnesse, and power, and
glory, and victory, and praise for all that
is in Heaven and earth is thine: Thine is
the kingdom, O Lord, and thou excellest
head over all. Both riches and beautie
come of thee, and thou reignest over all,
in thine hand is power and strength; and
in thine hand it is to make great, and to
give grace unto all. Now therefore, O
my God, I praise thy glorious Name
that whereas I a wretched sinner, ha-
ving so many wayes provoked thy
Majesty to anger and displeasure, thou
notwithstanding, of thy favour and
goodnesse, (passing by my prophane-
nesse and infirmities) hast vouchsafed
to adde this Sabbath againe unto the
number of my dayes. And vouchsafe,
O heavenly Father, for the merits of
Iesus Christ thy Son (whose glorious
Resurrection thy whole Church cele-
brateth this day) to pardon and for-
give mee all my finnes and misdeeds.
Especially, O Lord, ^a cleanse my soule
from those filthy finnes, with the
blood of thy most pure and undefiled
Lambe, ^b which taketh away the finnes of
the world. And let thy Holy Spirit more
and more subdue my corruptions, that
I may be renewed after thine own
Image, to serve thee in newnesse of life,
& holinesse of conversation. And as of thy

a Here
thou
mayest
confesse
what
soever
sin of
the last
week
clogs thy
consci-
ence.
b Iohn 1
29.

mercy

mercy, thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *Divine Majesty*. Give mee grace to make it a day of *Repentance* unto thee, that thy goodnesse may seale it to bee a day of *pardon* unto mee: and that I may remember that the keeping Holy of this day is a Commandement which thine owne *finger* hath written: that on this day I may meditate on thy glorious workes of our *Creation* and *Redemption*, & learne how to know & to keepe all the rest of thy holy Lawes and Commandements. And when anon I shall with the rest of the holy Assembly appeare before thy presence in thy House, to offer unto thee our *Morning sacrifice of praise & Prayer*, and to heare what thy *Spirit*, by the *preaching of thy Word*, shall *speake* unto thy *servant*. O let not my finnes stand as a *Cloud*, to stop my prayers from ascending unto thee, or to keepe backe thy *Grace* from descending by thy *Word*, into my heart. I know, O Lord, and tremble to thinke; that *three parts* of the good seed falls upon bad ground: O let not my heart bee like the *High-way*, which through hardnesse, & want of true understanding, receives not the Seed till the evill one commeth, and catcheth it away:

Matt.
13, 1,
& Luke
8, 25.

nor like to the stony ground, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like the Thorny ground, which by the cares of this world, and the deceitfulnesse of riches, choketh the word which it heareth, and makes it altogether unfruitfull: but that, like unto the good ground, I may heare thy Word, with an honest and good Heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meete for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the doore of utterance, unto thy faithfull servant; whom thou hast sent unto us to open our eyes, that wee may turne from darkenes to light, and from the power of Satan, unto God; that we may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my selfe unto his Ministry, as well when he terrifieth me with judgements, as when hee comforteth mee with thy Mercies, and that I may have him in singular love for his workes sake; because hee watcheth for my soule, as hee that must give an account for the same unto his Master. And give mee grace to behave my selfe in the holy Congregation with comelineesse and reverence, as

Col. 4, 3

Acts
26, 18.

1 Thes.

5, 13.

Heb. 13

17.

1 Cor.

11, 10.

Ephes. 3

10.

1 Pet.

1, 12.

in thy

in thy *presence*, and in the sight of thy holy *Angels*. Keepe mee from *drow-
nesse* and *sleeping*, and from all wan-
dering thoughts, and worldly imagi-
nations: sanctifie my *Memory*, that it
may bee apt to receive, and firme to
remember those good and profitable
Doctrines, which shall be taught un-
to us out of thy Word. And that,
through the *assistance* of thy Holy Spi-
rit, I may put the same lessons in
practice for my *direction* in prosper-
ity, for my consolation in misery,
for the amendment of my life, and
the glory of thy Name. And that this
day, which *godlesse* and *prophane* per-
sons spend in their owne lusts and
pleasures, I (as one of thy obedient
Servants) may make my chiefe *delight*
to consecrate it to thy glory and honour, not
doing mine owne wayes, nor seeking
mine owne will, nor speaking a vaine
word; but that ceasing from the
workes of Sinne, aswell as from the
works of mine ordinary calling, I may
through thy blessing, feelee in my
heart the beginning of that eternall
Sabbath, which in unspeakable joy &
glory I shall celebrate with thy *Saints* Isai. 66
and *Angels*, to thy praise and wor- 33.
ship in thy heavenly Kingdome for
evermore. All which I humbly crave
at thy hands, in the name and media-
tion of my Lord Iesus; in that forme
of Prayer which he hath taught me.

Our Father, &c.

V 2

Ha-

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *Houshold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private* preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Else our private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy Houshold) doe goe in all *reverence* towards the Church, let every one meditate thus with himselfe:

Things to be meditated as thou goest to the Church.

Psalms.
104.4.

1. **T**HAT thou art going to the Court of the Lord, and to speake with the great God by prayer, & to heare his Majesty *speake* unto thee by his Word, and to receive his *bleſſing* on thy soule, and thy *honest* labour, in the *sixe* dayes last past.

Psa. 42
1, 2.

2. Say with thy selfe by the way, *As the Hart brayeth for the Rivers of waters, so panteth my soule after thee, O God. My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God? For, a day in thy Courts is better then a thousand elsewhere: I had rather be a doore keeper in the House of my God, then to dwell in the Tabernacles of men.*

Psal.
43, 10.

kedness

kindnesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple.

Pf. 5. 8

3. As thou entrest into the Church, say. How fearefull is this place? This is none other but the House of God, thou is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.

Gen. 28

16, 17.

1 Cor.

14, 15.

And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth. One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore will I offer in thy Tabernacle Sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and heare me. Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth us, before wee enter into the House of God.

Psalms.

26, 8.

Psalms.

27, 4.

Psalms.

27, 6.

Psalms.

23, 6.

Eccles.

27.

The second sort of duties which are to be performed at the time of the Holy assembly.

When Prayers begin, lay aside thine owne private Meditations:

1 Cor.
13, 12.
1st 2
2, 46,
and 4,
32.
a Exech.
5, 1.
b Eccles.
46, 10.
Psalm.
110, 3,
c Cum
Romans
venio,
jejunio
Sabbato,
cum
hic sū,
non je-
junio.
Sic &
tu, ad
quam
forte
Eccle-
siam
vene-
ris, ejus
morem
serua, si
cuiquā
non vis
esse
scanda-
lo, nec
quen-
quam
tibi.
Ambr.
conf.
Aug.
Ep.
ad Ian.
Luke 4,
20.
Luke
19, 48.

and let thine Heart joyne with the Minister and the whole Church, as being *one Body of Christ*; and because that God is the God of order, hee will have all things to be done in the Church with *one heart and accord*, and the exercises of the Church are *common and publike*. It is therefore an ignorant pride, for a man to think his owne private prayers more effectuall than the *publike* prayers of the whole Church. Salomon therefore aduiseeth a man not to be *rash*, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of *kneeling, standing, sitting*, and such indifferent ceremonies (for the avoiding of *scandall*, the continuance of *charity*, and in testimony of thine *obedience*) conforme thy selfe to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, looke upon him; for it is a great helpe to stirre up thine attention, and to keepe thee from wandering thoughts: so the eyes of all that were in the Synagogue, are said to be fastned on Christ whilest hee preached, and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christ Disciples, to learne the knowledge of Sal

vation, by the remission of sinnes, through the tender mercy of God, Luke 7. vers. 7.

Bee not therefore in the Schoole of Christ, like an idle boy in a Grammar-Schoole, that often heareth, but never learneth his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, marke,

1. The coherence and explication of the Text.

2. The chiefe summe or scope of the holy Ghost in that Text.

3. The division or parts of the Text.

4. The doctrines: and in every doctrine, the proofes, the reasons, and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method bee too curious or confused, then labour to remember,

1. How many things bee taught which thou knewest not before, and be thankful.

2. What sinnes bee reprooved, whereof thy conscience tells thee that thou art

guilty, and therefore must bee amended.

3. What vertues hee enbotteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.

Isaiah

2, 3.

Acts

10, 33.

1 Cor.

17, 25.

Gal. 4,

14.

1 Thes.

2, 13.

Apoc.

2, 7.

Luk. 14

32.

a Luk.

11, 28.

b Rom.

15, 16.

c Dent.

33, 3.

d Ioh.

10, 27.

e Ioh. 8

47. and

18, 37.

f Luke

8, 21.

Mark. 3

35.

But in hearing, apply every speech as spoken to thy selfe, rather by God then by Man: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speaks to the Church.* And, did not our hearts burne within us, whilest hee opened unto us the Scriptures? And thus to heare the Word, hath a^a blessing promised thereto. It is the acceptable^b sacrificing of our selves unto God. It is the^c surest note of Christs Saints: The^d truest marke of Christs sheepe: the^e apparantest signe of Gods Elect: the very blood, as it were, which uniteth us to be the^f spirit^{all} kindred, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

When the Sermon is ended:

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to GOD by an after-prayer, and singing of a

Psalmes

Psalme: and when the blessing is pronounced, *stand up to receive thy part therein*, and heare it, as if *Christ himselfe* (whose Minister hee is) did pronounce the same unto thee: for in this case it is true: *Hee that heareth you, heareth mee*: and the Sabbath day is *Blessed*, because God hath appointed it to bee the Day, *Wherein by the mouth of his Ministers, hee will blesse his people, which beare his Word, and glorifie his Name*. For though the Sabbath Day in it selfe bee no more blessed then the other fixe dayes, yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excell the other dayes of the Weeke, as the *consecrated bread*, which we receive at the *Lords Table*, doth the *common bread* which wee eate at our *owne Table*.

Exe.
46, 10.

Luk. 10
16.

Nam.
6, 23.
27.

1. If it bee a Communion day, draw neere to the Lords Table, in the *wedding Garment* of a *faithfull and penitent heart*, to bee partaker of so holy a *Banquet*.

And when *Baptisme* is to bee administered, stay and behold it with all reverent attention, that so thou mayest; First, shew thy *reverence* to Gods ordinance: Secondly, that thou mayest the better consider thine *owne engrafting* in the visible body of *Christs Church*: and how thou performest the *vowes* of thy new Covenant. Thirdly, that thou

mayest repay thy *debts* in praying for the Infant which is to bee Baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God, for *grafting* another member into his *mysticall Body*. Fifthly, that thou mayest proove whether the effects of Christs death *kill* sinne in thee; and whether thou bee raised to newnesse of life by the *vertue* of his *Resurrection*; and so to bee humbled for thy *wants*, and to bee thankfull for his grace. Sixthly, to shew thy selfe to bee a free man of Christs *Corporation*; having a voyce or consent in the admission of others into the holy Society.

1 Cor.

16, 1.

1 Cor.

9, 5, 6,

7, &c.

3. If there be any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability.

And thus farre of the duties to bee performed in the holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while upon those things which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bring againe to

Lev.

11, 3.

thy

thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may bee a *direction* to thy life; and a *consolation* unto thy Soule. For till the Word bee made thus our owne, and as it were close hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receive no *profit* thereby. And when thou goest to Dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may bee refreshed with thy meate; imitating Holy Iob, who protesteth, that *hee did never eate his morsels alone, without the good company of the poore and Fatherlesse*; that is the Commandement of Christ our Master, *Luke 14.13*. Or at least wise, send some part of thy Dinner to the poore, who lyes sicke in the backe Lane, without any food. For this will bring a blessing upon all thy workes and labours; and it will one day more rejoyce thy soule, than it doth now refresh *his body*, when Christ shall say unto thee, *O blessed Child of G O D, I was an hungry, and thou gavest mee meate, &c.* And for as much as thou hast done it for my sake,

to the

Pf. 119
11.

Math.
13, 19.

Iob 31,
17, 18.

Hes. 9,
22.
Dent.
15, 10,
&c.

Math.
25, 35,
&c.

If thou be a private man, either performe these holy duties by thy selfe, or joyne with some godly Family in the performance of them.

Acts 17, 11. Heb. 5, 14. Matth. 26, 30. James 5, 13. a Deut. 6, 7, 30. Heb. 6, 1. b Heb. 5, 14.

to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended; and the Lord praised, call thy Family together, examine what they have learned in the Sermon: commend them that doe well, yet discourage not them whose memories or capacities are weaker, but rather helpe them; for their wils or minds may bee as good. Turne to the Prooves which the Preacher alleadged, and rubbe those good things over their memories againe. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some part of the Catechisme, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience wee find, that in every trade they who are most exercised, are ever best expert. ^b But in any wise, remember so to dispose all these private exercises, as that thou mayest bee with the first in the holy Congregation at the Evening Exercise; where behave thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After Evening Prayer, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either be-

fore,

fore, or after Supper, if the season of the Yeere and Weather doe serve :

1. *Walke* into the *fields*, and meditate upon the *Workes* of GOD: ^a for in every *Creature* thou mayst reade, as in an open *Booke*, the *Wisedome*, *Power*, *Providence*, and *Goodnesse* of Almighty God: And how that none is able to make all these things in the variety of their *formes*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, ^b but our most glorious God.

2. Consider how *gracious* he is, ^c that made all these things to *serve* us.

3. Take occasion hereby to stirre up both thy selfe and others to *admire* and *adore* his *Power*, *wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches wee are, if wee will not (in all obedience) *serve* and honour him.

4. If any neighbour bee *sicke* or in any heavinesse, goe to *visite* him; If any bee *false* at variance, helpe to reconcile them.

To conclude, *Three sorts* of workes may lawfully be done on the Sabbath Day.

1. *Workes of Piety*, which either directly concerne the *Service* of God, though they bee performed by bodily labour: as under the Law the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar. And Christians under the

^a Psal.

92, 5.

Eccl. 19.

2, &c.

and 3,

1, 3,

&c.

Rom. 1

19, 20.

Præ-

sentem

narrat

quæ-

libet

Herba

Deum.

^b Esay

40, 26.

^c Psal.

3.

Math.

25, 35.

1an. 5,

14, &c.

Math.

12, 5.

Gospell,

Acts
1, 12.

2 Reg.
4, 12.

Math.
23, 17,
19.

Num.
10, 2, 3

1 Reg.
19, 3.

Marke
3, 4.

Mat.
12, 13.

Luke
13, 15.

Mat.
12, 1.

Hest.
9, 12.

1 Cor.
11, 22,

34.

1 Cor.
16, 1.

Gospell, when they travell farre to the places of Gods worship, it is but a *Sabbath dayes journey*, like to that of the *Shunamite*, who travelled from home, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the sweat of his browes, to the wearying of his Body, yet Hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the worke, as the Temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the Law, or the ringing of *Bells* under the *Gospell*.

I I. Workes of *Charity*, as to save the life of a ^a man, or of ^b a beast, to ^c fodder, water, and dresse cattell: To make *honest* ^d provision of meate and drinke, to refresh our selves, and to ^e relieve the poore, to visit the sicke, to make ^f collections for the poore, and such like.

I I I. Workes of *necessity*, not *fained*, but *present* and *imminent*, & such as could not bee prevented before, nor cannot bee deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of *Fire*, and for *Physicians* to stanch, or let bloud, or to cure

any

any other desperate disease, and for *Midwives* to helpe women in labour: *Mariners* may doe their labours: *Souldiers* being assailed may fight: and *Postes* may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke: Yea, and when they are called, they may upon any of these occasions goe out of the Church, and from the Holy Exercises of the Word and Sacraments: provided all wayes, that they bee humbled, that such occasions fall out upon that day and time; and that they take no Money for their paines on that day, but onely for their stufte, as in the feare of GOD, and conscience of his Commandement.

h Nun-
cins
præ-
ceps
excipi-
tur à
Sab-
bato.
Iud.
Com-
ment.
sup.
Num.
13, 5.

When the time of rest approacheth, retire thy selfe to some private place: and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his Thoughts, Words, and Deedes, humbly crave pardon for thy defects, and reconcile thy selfe unto God, with this or the like Evening Sacrifice:

*A private Evening Prayer for the
Lords Day.*

O Holy, ^a holy, holy, Lord God of Sabbath! Suffer mee, who am but ^b dust and ashes, to speake unto thy

a Isa 6.
3.
b Gen.
18, 27.

thy most glorious Majesty. I know
 c Heb. that thou art a *c* consuming fire. I know
 12, 20. knowledge that I am but withered
 d Job d *stubble*. My *e* *sinnes are in thy sight*,
 11, 21. and Satan *f* *stands at my right hand* to
 e Psal. accuse mee for them; I come not to
 51, 3. excuse, but to *g* *judge* my selfe worthy
 f Zac. of all those judgements, which thy
 3, 12. justice might most justly inflict upon
 g 1 Cor. mee, a wretched creature, for my
 11, 31. sinnes and transgressions. The Number
 of them is so great, the Nature of
 them so grievous, that they make me
 2 Sam. seeme *vile* in mine owne eyes, how
 6, 32. much more loathsome in *thy sight*! I
 Luk. 15 confesse they make me so far from
 21. being worthy to be called thy *Servant*,
 that I am altogether *unworthy* to have
 Psalms. the name of thy meanest *Servant*. And
 106, if thou shouldest but recompence me
 17. according to my desert, the earth
 (as weary of such a sinnefull burthen)
 should open her mouth, and swallow
 mee up, like one of *Dathans family*,
 into the bottomelesse pit of Hell. For
 if thou diddest not spare the *Natural*
Branches, those *Angels* of glorious ex-
 cellency; but hurledst them downe
 2 Pet. from the *Heavenly habitations*, into the
 3, 4. paines of *Hellish darkenesse*, to be kept
 unto damnation, when they sinned
 but once against thy Majesty: & didst
 Gen. 3, expell our first parents out of *Para-*
 13. *dise*, when they did but transgresse
 one of thy Lawes: alas, what ven-

geance

geance may I expect, who have not offended in *one sinne onely*, *heaping* daily sinne upon sinne, without any true repentance, *drinking iniquitie as it were water*, ever powring it, but never powring out any filthinesse: and have transgressed not *One*, but *All* thy holy Lawes and Commandements? Yea, this present day, which thou hast straightly commanded mee to keepe Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soule in that holinesse and chastity of Heart, as was fit, to meete thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my Family, upon those good instructions which wee have heard and received out of thy holy Word, by the publike Ministry. For default whereof, *Satan* hath

Rem.
2, 5.Iob 15
16.

* Here
confesse
what
soever
thou
hast
done
that
day by
omis-
sion, or
commis-
sion,
& then
fleeing
from
thy
heart, a
deepe
Gh,
say,
a Psal.
105, 6.
Iam. 2,
13.
Rom. 5
10.

stolne the most part of those instru-
ctions out of my Heart, and I wret-
ched creature have forgotten them, as
though they had never bin heard. And
my Family doth not thrive in know-
ledge and sanctification under my
government as they should. Though
I know, where many of my poore
brethren live in want and necessitie,
and some in paine, and comfortlesse,
yet I have not remembred to relea-
ve the one with my almes, nor the
other with consolations: but I have
feasted my selfe, and satisfied mine
owne lusts. I have spent the most part
of the day in *idle talke, vaine sports and
exercises*. Yea, Lord, I have, &c. * And
for all these my sins, my Conscience
cryes *guilty*, thy Law *condemnes* me, &
I am in thy hand, to receive the *Sen-
tence & Curse* that is due tot the wil-
full breach of so holy a Commande-
ment. But what if I am by the Law
condemned? yet, Lord, thy *Gospell* as-
sures mee, that thy mercy is above all
thy workes: that thy grace transcendeth
thy *Law*, & thy goodnesse delighteth
there to *reigne*, where finnes doe most
abound. In the multitude therefore
of the *Mercies* and *Merits* of *I E S U S
C H R I S T* my Saviour, I beseech
thee, O LORD, (who despisest not
the sighing of a contrite heart, nor
desirest the death of a penitent sinner)
to pardon and forgive mee all those

my

my finnes, and all the errours of this day, and of my whole life; and free my soule from that Curse and Iudgement which is due unto me for them. Thou that diddest justifie the contrite *Publican*, for foure words of confession, and receivedst the *Prodigall Child* (when he had spent all the stocke of thy grace) into favour upon his Repentance: pardon my finnes likewise, O Lord, and suffer mee not to perish for my transgressions. Oh spare mee, and receive mee into thy favour againe. Wilt thou (O Lord) reject me, who hast received all *Publicans, Harlots, and Sinners*, that upon Repentance sued to thee for grace? Shall I alone bee excluded from thy mercy? Farre be it from me to thinke so; for thou art the same God of mercy unto mee, that thou wast unto them, and *thy compassions never faile*. Wherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy severe Iustice against me a sinner: but exercise thy long sufferance in forbearing thine owne creature. I have nothing to present unto thee for a satisfaction; but onely those *bloody wounds, bitter Death, and Passion*, which thy blessed Son, my onely Saviour hath suffered for me. *Him (in whom onely thou art well pleased)* I offer unto thee for all my finnes, wherewith

Exe.

33, 11.

Luk. 18

33.

Matth.

21, 31,

32.

Lam. 3.

22.

Heb.

12, 24.

thou art displeased : Him my Medi-
 atour, the request of whose blood,
speaking better things than that of Abel,
 thy mercy can never gaine-say. Illu-
 minate my understanding; and sancti-
 fie my heart with thy holy Spirit,
 that it may bring to my remembrance
 all those good and profitable lessons
 which this day, and at other times
 have beene taught mee out of thy
 holy Word, that I may remember
 thy *Commandements* to keepe them;
 thy *judgements* to avoide them; and
 thy sweet promises to relye upon
 them in time of misery and distresse.
 And now, O Lord, I resigne my selfe
 to thy most holy will : O receive me
 into thy favour, and so draw mee by
 thy grace unto thy selfe, that I may
 as well bee thine by love and imita-
 tion, as by calling and creation. And
 give me grace so to keepe holy thy
Sabbaths in this life, as that (when
 this life is ended) I may with all thy
 Saints and Angels, celebrate an *eternall*
Sabbath of joyes and praise, to the
 honour of thy most glorious Name,
 in thy heavenly kingdome for ever-
 more, *Amen.*

And then calling thy Family to-
 gether, shut up the *Sabbath* with the
Meditations and *prayers* before pre-
 scribed for thy family. And the Lord
 will give thee that night a *more sweet*
and quiet rest then ordinary, and prosper

thee

thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practise of Piety, both in private and publike.

Now followeth the extraordinary Practise of Piety, whereby God is glorified in our lives.

THe extraordinary Practise of Piety, consists either in Fasting, or Feasting.

I. Of the Practise of Piety in Fasting.

There are divers kinds of fasting: First, * a constrained Fast, as when men either have not food to eat, as in the * Famine of Samaria: or having food, cannot eat it for heavinesse or sicknesse, as it befell them who were in the b Ship with Saint Paul. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake physically, for the health of our body.

Thirdly, A civill Fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth; that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the forty dayes Fast of Moses and Elias, the types, and of Christ the substance. This is rather to bee admired, than imitated.

Fifthly, A daily Fast, when a man is carefull to use the creatures of G O D

* 1 Ie-
juniu.
Coa-
ctum.

a 2.
Kings
6, 26.

b Act
27, 33.

a Phy-
sion.

Nil
pericu-
losus

habitu-
dine

corpo-
ris ex-
treme

bona;

detra-
henda

sunt
ergo

per je-
junium

redun-
dantia,

ne na-
tura

suo
ponde-
re fra-

cta suc-
cumbat

Basil.
Hom. 1

3 Poli-
ticum.

4 Mi-
raculo-
sum.

5 Quo-
tidia-
num.

a 1 Tim.

3. 3.

Th. 2. 3

Prov.

31. 4. 5

6. Reli-

giosum

2 Cor. 6

4. 6.

b Jeju-

nium in

Paradi-

so par-

scrip-

tum

est: re-

verere

igitur

jejunii

cani-

tiem,

Basil.

Hom. c.

de je-

jun.

Exod.

19. 3.

Lev. 23

Matth.

6. 17.

9. 15

* Qui

jejunat,

Ange-

lorum

vitam

vivit,

& cum

parcissi-

mis co-

tentus

est, si-

milli-

tudi-

ne cum

illis as-

socia-

tur, Basil.

Hom. de jeju.

with moderation, that he is not made heavier, but more cheerefull, to serve God, and to doe the duties of his calling. This is specially to be observed of a Ministers and Iudges.

Sixtly, *A religious Fast*, which a man voluntarily undertakes, to make his body and his soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publike*.

I. Of a private Fast.

THAT wee may rightly performe a private Fast, foure things are to bee observed; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: Fourthly, the *ends* of private fasting.

I. Of the Author.

The first that ordained Fasting, was God himsele in ^b *Paradise*: and it was the first *Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to fast. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By religious *Fasting* a man comes neerer to the life of * *Angels*, and to doe Gods will

on earth, as it is done in heaven. Yea, Nature seemeth to teach man this duty, in-giving him a *little mouth*, and a *narrow throat* : for Nature is content with a *little*, Grace with *lesse*. Neither doth Nature and Grace agree in any one act better then in this exercise of *religious Fasting* : for it strengthneth the *memory*, and cleareth the *minde*, illuminateth the *understanding*, and bridleth the *affections*, mortifieth the *flesh*, and preserveth *chastity* ; preventeth *sickness*, and continueth *health* ; it delivereth from *evils*, and procureth all kind of *blessings*.

Natura
os Par-
vum,
& gut-
ter ar-
ctum
homini
dedit.

By breaking this fast, the *Serpent* overthrew the *first Adam*, so that hee lost *Paradise* : But by keeping a *Fast*, the *second Adam* vanquished the *Serpent*, and restored us into *Heaven*. *Fasting*, was she who covered *Noah* safe in the *Arke*, whom *Intemperance* uncovered, and left stark naked in the *vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious fasting, and talking with God, made *Moses* face to shine before men, when *Idoltrous eating* and *drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*: when voluptuous *Ahab* was sent in a *bloody Chariot* to *Hell*. It made *Herod* beleieve that *Iohn Baptist* should live after

Quan-
diu je-
junavit
Adam,
in Pa-
radiso
fuit;
come-
dit, &
ejectus
est.
Hieron.

death by a blessed *Resurrection* : when after an *intemperate* life , hee could promise nothing to himselfe, but eternall death and destruction. O divine Ordinance of a divine Author !

2. Of the Time.

Præceptum esse Ieiunium video, quibus autem diebus non oporteat ieiunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum, Aug. ad Cass. Ios. Ep. 86. Indifferenter ieiunandum, ex

The holy Scripture appoints no Time under the New Testament to fast : but leaves it unto Christians owne free Choyce : *Rom. 14. 3. 1 Cor. 4. 7.* to fast as occasion shall bee offered unto them, *Matth. 9. 15.* As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sinne committed; or for the prevention of some sinne, whereunto a man feesles himselfe by Satan sollicitated : or to obtaine some speciall blessing which hee wants : or to avert some Iudgement which a man feares, or is already fallen upon himselfe or others : or lastly, to subdue his flesh unto his spirit, that hee may more cheerfully powre forth his soule unto God by prayer. Vpon these occasions a man may fast a day or longer, as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

3. Of the manner of a private Fast.

The true manner of performing a

arbitrio, non ex imperio novæ disciplinæ, pro temporibus, & causis uniuscuiusque, Tert. advert. Psych. Mon. hereticus primus erat, qui ieiuniorum leges præscripsit, Euseb. Eccl. hist. lib. 5, c. 13 ex Apol. a Lev. 23, 32. Job. 6, 7. 2 Sam. 3, 3. b Hest. 4, 16.

Private

Private Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine for the time that wee fast: first from all *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Levit. 23, 28. For *worldly businesse* will distract our minds from *holy devotion*.

c Luke
23, 28,
36.
Isa. 1.
14, and
3, 15.

Secondly, from all *manner of food*, yea from *bread* and *water*, so farre as health will permit: 1. That so wee may acknowledge our owne *indignity*, as being unworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so wee may take a *godly revenge* upon our selves, for abusing our *liberty* in the use of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of those *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put us in minde, that as we abstaine from *food*, which is lawfull, so wee should much more abstaine from *sinne*, which is altogether *unlawfull*.

d 2.
Sam. 3.
35.
Ezra.
10, 6.
Dan.
20, 3.
Ester. 4
16.
Acts
9, 9.

e 1 Cor.
7, 1.

f Quid
prodest
vacua-
re cor-
pus ab
escis,
& ani-
mum
replere
pecca-
tis?

Aug.
de
temp.
Serm.
46.

g Exod.
33, 5.
6.

Thirdly, from *good* and *costly* *apparell*; that as the *abuse* of these puffes us up with *pride*; so the laying aside of their *lawfull use* may witnesse our *humility*. And to this end in ancient

a *Hesl.* times they used (especially in public
 4. 1, 2. ke fasts) to put on a *Sackcloth*, or
 1 *Isa.* 3. other *coarse apparell*. The equity hereof
 5, 6. still remaineth; especially in public
 1 *Isa.* 1. fasts: at what time to come into the
 13. Assembly with *starched bands*, *crisped*
Matth. haire, *brave apparell*, and *decked with*
 11, 21. *flowers* or *perfumes*, argueth a soule
 that is neither humble before God,
 nor ever knew the true use of so holy
 an exercise.

b *Sam.* Fourthly, from the full *measure* of
 12, 16. *ordinary sleepe*: That thou maist that
 1 *Isa.* 1. way also *humble* thy body, and that
 13. thy soule may *watch* and *pray*, to bee
 4. *Hesl.* prepared for the comming of *Christ*.
 3. And if thou wilt breake thy sleepe
 early and lately for *worldly gaine*, how
 much more shouldest thou doe it for
 the *Service of God*? And if *Ahab* (in
 imitation of the godly) did in his fast
 lye in *sackcloth*, to breake his sleepe
 by night; what shall we thinke of
 those who on a *Fasting day* will yeeld
 themselves to sleepe in the open
Church?

c *Si sola gula peccaverunt, & membra cetera, cur non jejument & ipsa?* *Bern. Serm. Quadrag.*
 Fifthly, and lastly, from all *outward pleasures* of our senses. So that as it was not the *throate* onely that *sinned*, so must not the *throate* onely bee *punished*: and therefore we must endeavour to make our *Eyes* (as at all times, so especially on that day) to fast from *beholding vanities*: our *Eares* from *hearing mirth* or *musicke*, but such as may

moove

moove to *mourne*: our *Nostrils* from pleasant *smels*, our *Tongues* from *lying, dissembling* and *slandering*: yea, the use of the *Marriage-bed* must bee omitted in a religious reverence of the *Divine Majesty*: That so *nothing* may hinder our true humiliation, but that all may be *signes* that we are *unfeignedly* humbled. Thus much of the *outward manner*.

2. The *inward manner* of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

Repentance, hath two parts.

I. *Penitency* for *finnes* past.

II. *Amendment* of life in time to come.

This *Penitency* consists in three things. First, an *inward insight* of *sinne*, and *sense* of *misery*. Secondly, a *be-mourning* of thy *vile estate*. Thirdly, an *humble* and *particular confession* of all thy *knowne finnes*.

1. Of the *inward insight* of *sinne*, and *sense* of *misery*.

This *sense* and *insight* will bee effected in thee: First, by considering thy *finnes*, especially thy *grosse finnes*, according to the *Circumstances* of the *time* when, *place* where, *manner* how, and *Person* with whom it was committed. Secondly, the *Majesty* of *G O D* against whom it was done; and the *rather*, because thou diddest such things against him since hee be-

came

μῆτις
λεῖα.
μῆτις
νοῖα.

came a *Father* unto thee, and bestowed so many *sweet Blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which God hath threatned for thy sinne: how grievously God hath plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternall damned for them: had not the *Sonne of God* so lovingly dyed for thee. Lastly, that if God loves thee, hee must chasten thee ere it bee long, with some grievous affliction unlesse thou doest prevent him by speedy and unfained repentance. Let these and the like considerations so pricke thy Heart with sorrow, that melting for remorse within thee, it may bee dissolved into a *Fountaine of teares*, trickling downe thy mourning full cheekes. This mourning is the beginning of *true Fasting*: and therefore oft times a put for *fasting*, the first and principall part, for the whole action.

2. Of the bewayling of thine owne estate.

Bewayling, or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. With such filiall earnestnesse & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the fruits of his Spirit, and the effects of our faith, hee cannot bee displeased with it. For if hee

a Mat.
9, 15.
Can the
Children
mourn-
ne? she
shall
they
fast.
And
Marke
and
Luke
for
mour-
ne have
fast.
Examp-
ples,
Psal. 6,
and 22
and 38,
and 39
and Je-
remies
Lament
Isa. 2,
12, 17.

Ier. 32,
18, 19,
20.

heard

heard the *moanes* which *extremities* wrung from *Ismael* and *Hagar*: and heareth the cry of the *young Ravens*, and roaring of *Lyons*, how much rather will hee heare the *mournesfull lamentation* which his *owne children* make unto him in their *misery*?

Gen. 11

17.

Iob 39,

3,

Psalm.

147.

Pf, 104

11.

3. Of the humble confession of finnes.

In this action thou must deale *plainerly* with God, and acknowledge *all* the *finnes* thou *knowest*, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods children in their *Fasts*: First, because that without *Confession* thou hast no *promise* of *mercy*, or *forgiveness* of *finnes*. Secondly, that so thou mayest acknowledge God to bee *just*, and thy selfe *unrighteous*. Thirdly, that by the *numbring* of thy *finnes*, thy heart may bee the more *humbled* and *pulled downe*. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee *grace* to *repent*, thou wilt bee *more ashamed* to *confesse* thy *fault*, than to *commit* thy *finne*. The *plainer* thou dealest in this respect with God, the *more graciously* will God deale with thee: for if thou doest acknowledge thy *finnes*, God is *faithfull* and *just* to *forgive* thee thy *sins*: and the *blood* of *Iesus Christ* his *Sonne* shall *cleans*e thee from all thy *finnes*.

1 Sam.

7.

Exg. 9,

Etc.

Dan. 6.

Neh. 7.

Pro. 28

13.

Psa. 92

3, Etc.

Psalm.

51, 4.

1 Iob.

1, 7, 9.

To helpe thee the better to performe these three parts of penitence,

thou

thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particular sinnes: that thou mayest see Gods Curse and Iudgements on others for the like sinnes, and bee the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is *Amendment of life*, consists first, in devout Prayer; secondly, in devout Actions.

This devout Prayer, which we make in time of fasting, is either deprecation of euill, or craving needfull good things.

Deprecation of euill is, when thou beseechest G O D for Christ thy Mediators sake, to pardon unto thee those sinnes which thou hast confessed, and to turne from thee those Iudgements which are due unto thee for thy sinne. And as Benhadad, because hee heard that the King of Israel was mercifull, prostrated himselfe unto him with a Rope about his necke: so because thou knowest that the King of Heaven is mercifull, cast downe thy selfe in his presence, in all true signes of humiliation (especially, seeing hee calleth upon thee to come unto him in thy troubles:) and doubtlesse thou shalt find him most mercifull.

The Craving of needfull good things, is, First, a fervent and faithfull beg-

ging

ging of God, to seale by his Spirit in thy heart, the assurance of the forgiveness of all thy finnes. Secondly, to renew thy heart by the *holy Ghost*, so that sinne may daily decay, and *righteousnesse* more and more encrease in thee. Lastly, in desiring a supply ^a of *faith, patience, chastity*, and all other graces which thou wantest: and an increase of those which GOD of his mercie hath bestowed upon thee already.

Thus farre of prayer in Fasting.

The *devout actions* in fasting are two. First, *Avoiding evill*. Secondly, *Doing good*.

I. *Of avoyding evill.*

This *Abstinence from evill*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chiefe end of *fasting*, as the *Ninivites* very well knew. *A day of ^b Fast, and not fasting from sinne, the Lord abhorreth*. It is not the *vacuity* of the stomacke, but the *puritie* of the Heart that GOD respecteth: If therefore thou wouldest have God to turne from thee the *evill of affliction*; thou must first turne away from thy selfe the *evill of transgression*. And without this fasting from *evill*, thy *Fast* savours more noysome to GOD, than thy *breath* doth to *Man*. This made GOD so often to reject the *Fast* of the *Iewes*. And as thou must endeavour to avoyde all

sinne:

Phil. 4.
6.
at 7^m.
5, 5.
blon. 3,
8, 10.
Pul-
chrum
est cor-
poris
jejuniū,
cum sit
animus
à vitiis
jejunus.
Hic. ad
Celant.
Epi. 14.
Jejuna
à malis
actibus,
abstine
à malis
sermo-
nibus,
conti-
ne à co-
gitatio-
nibus
pessi-
mis,
Cyril. in
Lev. Ca.
10.
Isa. 58,
2, &c.
Zach. 7
5, 7.
Non
possum
terre
iniqui-
tate &
inter-
dictio-
nem,
Isa. 1,
13.

sinne: so especially *that sinne*, where-
by thou hast provoked God either to
shake his Rod at thee, or already to
lay his chastening hand upon thee.
And doe this with a resolution, by
the assistance of Gods grace, never
to commit those finnes againe. * For
what shall it profit a man, by *Absti-*
nence to humble his *Body*, if his *Mind*
swell with *Pride*? Or to forbear *Wine*
and strong *Drinke*, and to bee drunk
with *Wrath* and *Malice*? Or to let
flesh goe into the belly: when *Lyes*,
Slanders, and *Ribauldry* (which are
worse then any meate) comes out of
the mouth? To ^a abstaine from *meat*,
and to doe *mischiefe*, is the *Diabolicall*
who doth *evill*, and is ever *hungry*.

2. Of doing good *workes*.

The *good worker*, which as a *Chri-*
stian thou must doe every day, but
especially on thy [†] *fasting day*, do
either the *workes of Piety* to God, or the
workes of Charity towards thy brethren.

First, the *workes of Piety* to God, are
the *practice* of all the former duties,
in the *sincerity* of a good Conscience,
and in the sight of God.

Secondly, the *workes of Charity* to-
wards our Brethren are, ^b *forgiving*
wrongs, *remitting debts* to the poore.

* Quid
prodest
ieiunari
corpus
absti-
nentia,
si ani-
mus
intem-
perat
super-
bia?
Vinum
non
bibere,
& ira
inebri-
ari?
Carni-
bus
non
vesci,
& de
ore
omni
esca
sordidus
egredi
male-
dictum
aut
menda-
cium?

Max. Epist. a Qui cibis abstinent; & mala agunt; damnum
imitantur, quibus culpa adest, & cibus deest. *Ista*
† Vis orationem tuam volare ad coelum? Fac illi
duas alas, Ieiunium & Eleemosynam, *Aug.* b *Ipsa*
6, & c. *Zac.* 7, 9, 10.

that

that are not well able to pay; but especially in *giving almes* to the poore, that want reliefe and sustenance: Else wee shall, * under pretence of godlinessse, practise *miserablenessse*, like those, who will pinch their owne bellies, to befraud their labouring *servants* of their due allowance. As ^a therefore Christ joyned *Fasting, Prayer, &c Almes*, together in *Precepts*: so must thou joyne them together, like ^b Cornelius, in *practice*: And therefore bee sure to give at the least so much to the ^c poore on thy *Fasting day*, as thou wouldest have spent in thine *owne dyet*, if thou haddest not fasted that day. And remember, that *hee that soweth plenteously, shall reape plenteously*, 2 Cor. 9, 6. and that this is a *speciall sowing day*. Let thy *Fasting* so *afflict thee*, that it may refresh a poore Christian; and rejoyce that thou hast *dined and supped in another*, or rather that thou hast *feasted hungry Christ* in his poore members.

In *giving almes*, observe two things: first, the *Rules*: secondly, the *Rewards*.

1. *Rules in giving of Almes, and doing good workes.*

I. They must be done in obedience of *GODS Commandements*: Not because wee thinke it to be good, but because

jejunat
ut par-
cat, nō
ad Dei
gloriā
jejunat
sed
sub.
stantiā
sua
parcit.
Chrysost
in Mat.
a Mat. 6
b Act.
10, 30.
c Non
Deo
sed sibi
jejunat,
qui
quæ ad
tempus
subtra-
hit, nō
inopi-
bus
subtra-
hit, sed
ventri
post-
modū
offe-
renda
custo-
diat,
Greg.
in Psal.
cap. 44.
d Jeju-
nium
tuum
teta-

figat, sed alterum iustificat, Aug. Ser. de temp. 64. Accipiat
efficiens Christus quod jejunans minus accipit Christianus,
Aug. de temp. Ser. 157. Beatus qui jejunat ut aliat pauperem:
imitatur enim Christum, qui animam suam posuit pro fra-
tribus suis, Cypri. in Lev. lib. 10.

God requireth us to doe such and such a good deed: for such obedience (1 Sam. 15. 22,) of the worker, God preferreth before all *Sacrifices*, and the greatest *workes*.

^a Heb. 11. 5. ^{Rom.} 14. 23. ^b Splē. dida pecca-
ta. ^{Aug.} I I. They must proceed from ^a Faith, else they cannot please God: nay, without faith the most *specious* workes are but ^b shining sinnes and Pharisees *Almes*.

I I I. Thou must not thinke by thy good Workes and Almes, to merite *Heaven*; for in vaine had the Sonne of God shed his blood, if *Heaven* could have beene purchased either for money or meate. Thou must therefore seeke *Heavens possession* by the purchase of *Christs blood*, not by the merits of thine owne workes. For ^c eternall life is the gift of God through Iesus Christ: Yet every true Christian that beleeveth to bee saved, and hopes to come to *Heaven*, must doe good workes (as the Apostle faith) for necessary uses, which are foure.

^d 1 Cor. 10. 31. ^e 1 Cor. 8. 19. ^{Phil.} 1. 11. ^f Luk. 1. 74. 75. ^g 2 Pet. 1. 10. ^h Mat. 9. 16. ⁱ 1sa 61. 9. ^h Eph. 2. 10. First, that ^d God may be glorified. Secondly, that thou mayest shew thy selfe ^e thankesfull for thy Redemption. Thirdly, that thou mayest ^f make sure thine Election unto thy selfe. Fourthly, that thou mayest ^g win others, by thy holy devotion, to thinke the better of thy Christian profession. And for these uses wee are said to be ^h Gods workemanship, created in Christ Iesus unto good workes, and that God hath ordained us to walke in them.

I V. Thou

IV. Thou must not give thine Almes to *impudent Vagabonds*, who live in wilfull idlenesse & filthinesse, but to the *Religious* and *honest poore*, who are either sicke, or so old, that they cannot worke; or such who worke, but their worke cannot competently maintaine them: Seeke out these in the *backe-Lanes*, and relieve them. But if thou meetest one that asketh an Almes for Iesus sake, and knowest him not to bee unworthy, deny him not: for, it is better to give unto tenne Counterfeits, than to suffer Christ to goe, in *one poore Saint, unrelieved*. Looke not on the *Person*, but give thine Almes, as unto Christ, in the party.

2. Of the reward of *Almes-deeds*, and good workes.

1. *Almes* are a speciall meane to moove GOD in mercy to turne away his ⁱ temporall Indgements from us; when we by a true Faith (that sheweth it selfe by such fruits) doe returne unto him. i Dan. 4, 24.

2. Mercifull *Almes-givers* ^k shall bee the Children of the Highest, and bee like God their Father, who is the ^l Father of Mercies. They shall be his ^m Stewards, to dispose his goods; his Hands, to distribute his *Almes*. k Luk. 6 35, 36.
l 2 Cor. 1, 3.
m Luke 16, 1.
And if it bee so great an Honour, to bee the Kings *Almner*; how much greater is it to bee the God of Heavens *Almes-giver*?

3. When *all this world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to receive their reward, the other to deliver their charge.

4. Liberalitie in Almes-deeds is our *surest foundation*, that wee shall obtaine in eternall life a liberall reward through the *Mercie* and *Merits* of Christ.

Lastly, by Almes-deeds wee feed and releeveth Christ in his *Members*: and Christ at the *last day* will acknowledge our *love*; and reward us in his *Mercie*: and then it shall appeare, that what wee gave to the poore, was not lost, but *lent unto the Lord*. What greater motives can a Christian wish, to excite him to bee a liberall Almes-giver? Thus farre of the *Manner* of fasting. Now followeth the *End*.

3. Of the ends of Fasting.

The true *Ends* of *Fasting* are not to merit Gods favour or eternall life, (for that wee have only of the gift of God through Christ) nor to place Religion in bodily abstinence: (for fasting in it selfe is not the *worship* of God, but an *helpe* to further us the better to worship God.) But the *true ends* of *Fasting* are three.

First, to subdue our *flesh* to the Spirit, but not so to weaken our bodies, as that wee are made unfit to doe the necessary duties of our cal-

n Apo.

14, 13.

o Luke

16, 12.

Psa. 91

11.

Heb. 1,

14.

p 1.

Tim. 6,

19.

q Mat.

25.

r Prov.

19, 17.

s Esd. 8

21.

t Cor.

9, 7.

u 1.

Tim. 5,

23.

Jeju-

nium

oratio-

nem

robo-

rat,

oratio

sancti-

ficat

jeju-

nium.

Bern.

Serm.

de Je-

jun.

ling.

ling. *A good man* (saith *Salomon*) is mercifull to his *Beast*, *Proverb.* 12, 20. much more to his *owne body*.

Secondly, that wee may more devoutly contemplate Gods * Holy Will, and fervently powre forth our soules unto him by prayer: for as there are some kind of *Divels*, so there are also some kind of finnes, which cannot bee subdued, but by *Fasting* joyned unto *Prayer*, *Matth.* 17, 22.

Thirdly, that by our *serious humiliation*, and *judging* of our selves, wee may escape the *Iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remoove his Iudgements from us, when wee by fasting doe unfainedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy *Exercise*, but in the end hee obtained his request at the hand of GOD: both in receiving graces which hee wanted, as appears in the examples of *b Annah*, *c Iehosaphat*, *d Nehemiah*, *e Daniel*, *f Esdras*, *g Hester*, as also in turning away Iudgements, *threatned* or *salne* upon him: as may be seene in the Examples of the *h Israelites*, the *i Ninivites*, *k Rehoboam*, *l Ahab*, *m Ezechias*, *n Manasses*. Hee who gave his *deare Sonne* from Heaven to the death, to ransom us when wee were his enemies; thinkes nothing too

* *Isa.*
1, 17.
Neh. 1
Luke 2,
37.
1 Cor.
7, 5.

a Isai 2
18, 19.
1 Cor.
12.
b 1.
Sam. 7.
c 2.
Chr. 20
d Neh.
1.
e Dan.
2.
f Esd. 8
23.
g Hest.
9.
h 1.
Sam.
7, 6.
i Ionah
3.
k 2.
Chr. 12
5, 7,
l c.
11.
King.
21.
m 2.
Chron.
33, 16.
n 2.
Chr. 33
18, 19.

deare on earth, to bestow upon us, when wee humble our selves, being made his reconciled friends & children.

Thus farre of the *private Fast*.

2. *Of the publike Fast.*

A *Publike Fast* is, when by the ^a *Authoritie* of the *Magistrate*, either the whole *Church* within his *Dominion*, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned *duties of Humiliation*, either for the removing of some publike ^b *calamitie* threatened, or already inflicted upon them, as the *sword, invasion, famine, pestilence*, or other fearefull sickenesse: or else for the obtaining of some *publike blessing*, for the good of the ^c *Church*: as to crave the *assistance* of his Holy *Spirit*, in the *Election* and *Ordination* of fit and able *Pastours*, &c. or, for the tryall of *Truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evill is to bee removed, the ^d *Pastours* are to lay open unto the people, by the evidence of *Gods Word*, the *sinnes* which were the *speciall causes* of that calamity: call upon them to repent, & publish unto them the mercies of God in Christ, upon their *Repentance*. The people must heare the voyce of *Gods Messen-*

^a *Jonah*
3, 7.
² *Chro.*
20, 3.
Ezra 8,
21.

^b 1.
Sam. 7,
5, 6.
Joel 2,
15.
² *Chro.*
20.
Jonah
5.
Hes. 4.
^c *Exod.*
19.
Ezra
8.
Aels 1
13, 14.

^d *Joel*
1, 14.
Neh. 8.

gers with hearty sorrow for their sinnes : earnestly begge pardon in Christ , and promise unfained amandement of their life. When any blessing is to bee obtained , the Pastors must lay open to the people the necessity of that blessing , and the goodnesse of God who giveth such Graces for the good of Men. The people must devoutly pray unto God for bestowing of that Grace , and that hee would blesse his owne meanes to his owne glory, and the good of his Church. And when the Holy Exercise is done , let every Christian have a speciall care, according to his abilitie , to *Remember the poore*. And whosoever (when just occasion is offered ,) useth not this Holy Exercise of *Fasting* , hee may justly suspect , that his heart never felt the power of true Christianity.

e Isa.
58, 7,
10.
2 Cor.
6, 7.
Gal. 2,
10.

So much of *Fasting*. Now followeth the Exercise of holy *Feasting*.

Of the Practise of Piety in Holy Feasting.

Holy *Feasting* is a solemne *Thanksgiving* (appointed by Authority) to bee rendred unto GOD on some speciall day , for some extraordinary Blessings or Deliverances received. Such , among the Jewes , was the *Feast of the Pascheover* , to remember to praise GOD for their delive-

Exod.
12, 15.

Heb.
9, 19,
21.

rance out of *Egypt's* bondage : or the *Feast of Purim* ; to give thanks for their deliverance from *Hamans Conspiracy*. Such amongst us , are the fifth of *August* , to praise G O D for delivering our Gracious King from the bloudy *Conspiracy* of the trayterous *Gowries* : And the fifth of *November*, to praise G O D for the deliverance of the King , and the whole State , from the *Popish Gunne-powder Treason*. Such Feasts are to bee celebrated by a publike rehearsall of those speciall benefits, by spirituall Psalmes , and Dances, by mutuall feasting, and sending presents every man to his neighbour , and by giving gifts to the poore.

But forasmuch as the benefit of our *Redemption* was the greatest that Man needed from God , or that God ever bestowed upon Man : and that the *Lords Supper* is left by our Redeemer, as the chiefest memoriall of our *Redemption* : every Christian should account this holy Supper his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their *Salvation* ; so it pulleth temporall Iudgements on the Bodies , and (without repentance) *Eternall Damnation* on the Soules of them who receive it unworthily. Let us see how a Christian may best fit himselfe to bee a due partaker of so

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holy a Feast; and to bee a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is of himselfe worthy to bee a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that hee hath prescribed in his word.

2 Thes.
1. 11.
Col. 1,
12.
Lut. 20
35.
Apoc.
3, 4.

Hee that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, *those which ought to bee done before hee receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to bee done after that he hath received the Sacrament*. The first is called *Preparation*: the second *Meditation*: the third *Action or Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy Communion, may evidently appear by five reasons.

First, because it is **G O D S** Commandement: For if hee commanded under the paine of Death, that none uncircumcised should eate the Paschall Lambe; nor any circumcised

Exo. 12
41, and
22, 6.

under foure *Dayes preparation*: how much greater preparation doth hee require of him that comes to receive the Sacrament of his *Body and Blood*: which as it *succeedeth*, so doth it exceed by many degrees the Sacrament of the *Passcover*.

John 13.5. Secondly, because the *example of Christ* teacheth us so much: for hee washed his Disciples feete, before hee admitted them to eate of his *Supper*. Signifying, how thou shouldst lay aside all *unpurenesse of heart*, and *uncleanesse of life*, and bee furnished with *Humility* and *Charitie*, before thou presumest to taste of his holy Supper.

1 Cor. 11.28. Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soule, that thou mayest behave thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

Fourthly, because it hath beene ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine mysteries*: *David* would not goe neere to

Gods

Gods Altar, till hee had first *washed* *Psalm.*
26, 6.
his hands in innocencie: Much lesse
 shouldst thou, without due prepara-
 tion, approach to the *Lords Table*.
Abimelech would not give, nor *David*
 and his men would not eate the
Shew-bread, but on condition that *1 Sam.*
11, 4.
 their *vessels were Holy*; how much lesse
 shouldst thou presume to eate the
 LORDS bread, or rather the Bread
 which is the Lord, unlesse the vessell
 of thy heart bee first cleansed by re-
 pentance? and if the Lord required
Ioshuah (as hee had done *Moses* before) *Exod.*
3, 5.
Iosh. 5.
1, 5.
 to put off his *Shoes*; in reverence of his
 Holinesse, who was present in that
 place, where hee appeared with a
 sword in his hand, for the destruction
 of his enemies: how much rather
 shouldst thou put off all the Affe-
 ctions of thine earthly conversation,
 when thou comest neere that place,
 where Christ appeareth to the eye of
 thy faith, with wounds in his hands and
 side, for the redemption of his Friends?
 And for this cause it is said, *That the* *Apoc.*
19, 7.
Lambes Wife hath made her selfe ready
 for his marriage. Prepare therefore thy
 selfe, if thou wilt in this life bee be-
 trothed unto Christ by Sacramentall
 Grace; or in Heaven married unto
 him by eternall glory.

Fifthly, because that God hath
 ever smitten with fearefull Iudge-
 ments, those who have presumed to

use

Gen. 3.
24.

1 Sam.
6.

1 Sam.
6, 21.

2 Chro.
10, 13,
&c.

1 Cor.
11, 29.

use his holy Ordinances without due feare and preparation. GOD set a flaming sword in a Cherubins hand, to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eate the Sacrament of the *Tree of life*: Feare thou therefore to bee smitten with the sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart to eate the Sacrament of the Lord of life. God smote 50000 of the *Bethshemites* for looking irreverently into his Arke; and killed *Vzza* with sudden death, for but rash touching of the Arke; and smote *Vziah* with a *Leprosie* for meddling with the Priests Office, which pertained not unto him. The feare of such a stroke made *Ezechias* so earnestly to pray unto God, that hee would not smite the people that wanted time to prepare themselves as they should, to eate the *Passover*. And it is said, that the Lord heard *Ezechiah*, and healed the people: Intimating, that had it not beene for *Ezechia's* Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining of himselfe, was examined of another, and thereupon bound hand and foot, and cast into utter darkenesse. Matth. 22, 12. And *S. Paul* tels the *Corinthians*

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that for want of this preparation, in examining and judging themselves before they did eate the Lords Supper, GOD had sent that fearefull sickenesse amongst them; whereof some were then *sicke, others weak, and many salne asleepe;* that is, taken away by temporall death: Infomuch, that the Apostle saith, that every unworthy Receiver eate his owne Judgement: temporall if hee repents, eternall if hee repents not: and that in so haynous a measure, as if hee were guilty of the very Body and Bloud of the Lord, whereof this Sacrament is a holy signe and Seale. And Princes punish the indignity offered to their great Seale, in as deepe a measure, as that which is done to their owne Persons, whom it representeth. And how haynous the guiltinesse of Christs Bloud is, may appeare by the misery of the Jewes, ever since they wished his Bloud to bee on them and their Children. But then thou wilt say: it were safer to abstaine from comming at all to the Holy Communion. Not so: for GOD hath threatned to punish the wilfull neglect of his Sacraments, with eternall damnation both of Body and Soule. And it is the Commandement of Christ, Take, eate, doe this in remembrance of mee: and hee will have his Commandement under the penalty of his Curse, obeyed. And seeing that this Sacrament was the greatest token of

1 Cor.
11, 29.

1 Cor.
11, 29.

Versa
27.

Math.
27, 25.

Num.
9, 13.

Heb.
9, 9.

Math.
16.

1 Cor.
11.

1 John
13, 1.

Christs

John
13, 1.

Heb. 10
28, 29.

Apoc.
19, 9.

Efficacia
Eucharistiae
non
æqualiter se
habet
quoad
omnes
fideles,
sed
pro ratione
fidei
communi-
canti-
um.
Origen.

Christs love, which hee left at his end to his friends, whom hee loved to the end; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love, and blood-shedding: then which, no sinne in Gods account can seeme more haynous. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the love of God, then leave thy filthy finnes. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, who are called to the Lambes Supper*. O come, but come prepared: because the efficacy of this Sacrament is received according to the *proportion* of the Faith of the Receiver.

This preparation consists in the serious consideration of three things. First, of the *Worthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body*. Secondly, of thine *unworthinesse*, which is to judge thy *selfe*. Thirdly, of the *meanes* whereby thou mayest become a *worthy receiver*, called *Communication of the Lords Body*.

1. Of the worthinesse of the Sacrament.

THe worthinesse of this Sacrament is considered three wayes: First by the *Majesty* of the *Author* ordain-

ning.

ning. Secondly, by the *preciousness* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*: but our *Lord Iesus*, the eternall Son of God: For it pertaineth to *Christ onely* under the *New Testament*, to institute a *Sacrament*, because hee onely can *promise* and *performe* the *Grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so Divine an *Author*!

Matth.
17, 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying: Secondly, the *Divine Word* sanctifying: Thirdly, the *Heavenly graces* signified.

First, the *Earthly signes* are *Bread* and *Wine*, 1 Cor. 11, 23, &c. Prov. 9, 5, in number two, but one in use.

Eucharistie
sacra-
mentis
ion de
aliorū
manu
quam
præsi-
dentis
sumi-
mus.
Test.
lib. de
Coron.
cap. 3.

Secondly, the *divine Word*, is the *Word of Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull Minister*: Heb. 5, 4. Num. 16, 40. 1 Cor. 10, 16. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is

pre-

* Qui
est a
terra
panis
perci-
piens
voca-
tionem
Domi-
ni, non
jam
com-
munis
panis
est, sed
Eucha-
ristia,
ex dua-
bus
rebus
con-
stans,
terrena
& coe-
lesti,
Iren.
lib. 4.
cap. 30.
Per sa-
cramen-
tum
corpo-
ris &
sangui-
nis Do-
mini
divinae
effici-
mur

present with his owne Ordinance, and ready to *performe* whatsoever he doth promise. The Divine words of blessing do not *change* or *annihilate* the * substance of the bread and wine: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens Bodies, is after the blessing destinated to an holy use, for the *feeding* of the *Soules* of Christians. And where before they were called but *Bread* and *Wine*, they are now called by the name of those *Holy things* which they signifie, *The Body and Bloud of Christ*: the better to draw our minds from those *outward* Elements, to the *Heavenly* Graces, which by the *sight* of our *bodies* they represent, to the *spirituall eyes* of our *faith*. Neither did † *Christ* direct these words, *This is my Body*, *This is my Bloud*, to the Bread and Wine, but to his Disciples: as appeares by the words going before, *Take yee, eat yee*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Marke* notes plainly, that the words, *This is my*

confortes naturæ, & tamen esse non desinit substantia vel natura panis & vini, Gelas. contra Eutyct. † Christus visibilia symbola corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adiiciens, Theodoret. Dialog. 1.

Bloud.

Bloud, &c. Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup. Marke 14. 23, 24. And afterwards in respect of the naturall substance thereof, hee calles that the fruit of the Vine, which in respect of the spirituall signification thereof, hee had before tearmed his Bloud, Verse 25, after the manner of tearming all Sacraments. And Christ bids us not to make him, but to doe this in remembrance of him; and hee bids us eate not simply his Body, but his body as it was then broken, and his bloud shed; which S. Paul expounds to be but the Communion of Christs body, and the ^a Communion of his Bloud, that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his Body and Bloud. And by the frequent use of this Communion, Paul will have us to ^b make a shew of the Lords death till hee come ^c from heaven, and till we, as ^d Eagles shall be caught up into the ayre to meet him, who is the blessed Carkeis and life of our soules.

2 Cor.
10, 16.

1 Cor.
11, 26.
c Acts
3, 21.
and 1,
11.

Heb. 3,
21.

d Mat.
24, 27,
28.

Thirdly, the spirituall graces are likewise two: the Body of Christ, as it was with the feeling of Gods anger due to us, crucified: and his Bloud, as it was (in the like sort) shed for the remission of our sinnes. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithfull.

These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoynd are unprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiver. Some receive the *outward* *Signe* without the *spirituall* *Grace*, as *Iudas*, who (as *Augustine* saith) received * *The Bread* of the *Lord*, but not the *Bread* which was the *Lord*. Some receive the *spirituall* *grace* without the *outward* *signe*, as the *Saint Thiefe* on the *Crosse*: and innumerable of the *Faithfull*, who *Dying* desire it, but cannot receive it through some externall impediments: but the *worthy* Receivers to their comfort receive both in the *Lord's Supper*.

Christ chose *Bread* and *Wine* (rather, then any other Elements) to bee the *outward* signes in this blessed Sacrament: First, because they are easest for all sorts to attaine unto: Secondly, to teach us, that as mans *temporall* life is chiefly nourished by a *Bread*, and cherished by *Wine*: so are our soules by his *Body* and *Bloud* sustained and quickned unto *eternall* life. Christ appointed *Wine* with the *Bread* to bee the *outward* signes in this Sacrament, to teach us; first, that as the

* Pa-
nem
Domi-
ni, non
panem
Domi-
num,
Aug.

a David
cals
bread
the
strength
of mans
heart,
Psalms.
104,
15. Isa.
the stay
of Bread
chap. 1.
Ezec.
the
staffe
of
bread,
cap. 4,
16.
Homer
and
and

perfect

perfect nourishment of mans body consists both of *Meat* and *Drinke*: So Christ is unto our soules not in part, but in perfection, both *salvation* and *nourishment*: Secondly, that by seeing the sacramentall Wine apart from the Bread, we should remember how all his precious bloud was spilt out of his blessed body for the remission of our sinnes. The outward signes the Pastor gives in the Church, and thou doest eate with the Mouth of thy Body: the spirituall grace Christ reacheth from Heaven, and thou must eate it with the mouth of thy Faith.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall *a* remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death upon the Crosse, to reconcile us unto God. Doe this (saith Christ) in remembrance of mee. And (saith the Apostle) *b* As oft as yee shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till hee come. And hee saith, that (by this Sacrament, and the preaching of the Word) *c* Iesus Christ was so evidently set forth before the eyes of the Galatians, as if hee had beene crucified among them:

a Mat.

26, 28.

1 Cor.

11, 25.

b 1 Cor.

11, 26.

c Gal.

3, 1.

Heb. 9,

26, and

10, 12.

and 13,

Quo-

tidie

nobis

Chri-

stus

cruci-

figitur,

Aug. in

Pf. 59.

for the whole action representeth Christs death the breaking of the blessed Bread, the crucifying of his blessed Body: and the pouring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himselfe really offered: but as oft as the Sacrament is celebrated, so oft is hee spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but * figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered upon the Crosse. And to distinguish it from the real Sacrifice, the Fathers call it the * unbloody Sacrifice. It is also called the Eucharist, because that the Church in this action offereth unto God the Sacrifice of praise and thanksgiving for her Redemption; effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on his wall to his owne sonne, to moove his gods to rescue his life, 2 Kings 3, 27, mooved the assailing Kings to such pittie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the Crosse his onely begotten Sonne, to save thy soule, moove thee to love God thy Redeemer, and to leave sinne, that could not in justice bee expiated by any meaner ransome?

* pas-
torum
nunc.

altru-
entum
sacri-
cium.

If it be
unblou-
dy, be-
cause it
is voyde
of blood
then it
is not
Christs
naturall
body. If
because
it is
offered
with-
out
shed-
ding of
blood,
then it
is not
availa-
ble for
the re-
mission
of sinne.
Heb. 9,
21.

by
feal-
cor-
nam-
will
and
dul-
and
Pass-
give
ma-
this
call
and
dou-
this
wit-
wou-
a be-
our
all
hav-

3
the
mur-
Chr-
bless-
imm-
Cor.
Mas-

*Of the second End of the Lords
Supper.*

2. To confirme our Faith : for GOD by this Sacrament doth *signifie* and *seale* unto us from Heaven, that according to the *promise* and *new covenant* which hee hath made in *Christ*, he will truly receive into his Grace and Mercy all *penitent beleivers*, who duly receive this holy Sacrament; and that for the *merit of the Death and Passion of Christ*, hee will as verily forgive them all their *finnes*, as they are made *partakers* of this Sacrament. In this respect the holy Sacrament is called, *a The Seale of the New Covenant, and remission of finnes*. In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with *b Samsons Mother*: If the Lord would kill us, hee would not have received a burnt offering, and a meat offering at our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these.

*Of the third End of the Lords
Supper.*

3. To bee a pledge and symbole of the most neere and effectuall *Communion* which Christians have with *Christ*. *c The Cup of blessing*, which wee *blesse*, is it not the *Communion of the Bloud*

Christo
cum
Patre
& Spi-
ritu
sancto
sacri-
ficium
panis
& vini
in fide
& cha-
ritate
sancta
Eccle-
sia Ca-
tholica
offerre
non
cessat,
Aug.
de sal.
ad Per.
Diat.
cap. 19.
Cum
frangitur
hostia,
dum
sanguis
de ca-
lice in
ora s-
delium
fundi-

tur,
quid
aliud
quam
Domi-
nici
corpo-
ris in
cruce

immolatio, ejusque sanguinis de latere effusio designatur?
Cas. dist. 2. de consec. cum frangitur. 37. a Rom. 4. 11.
Mat. 26. 28. 2 Cor. 11. 25. b 1 Ind. 13. 13, c 1 Cor. 10. 16.

1 Joh.
 14, 16.
 1 Cor.
 6, 17.
 1 Joh.
 1, 3.
 1 Cor.
 2, 17.
 1 Joh.
 1, 3.
 1 Cor.
 13, 5.
 Ephes. 6
 1, 3.
 Col. 1,
 13.
 Rom.
 12, 4, 5
 Ephes. 3
 19, 20.
 1 Cor.
 10, 27.
 Ephes. 5
 31, 32.
 Apoc.
 21, 2.

of Christ? The Bread which wee breake, is
 it not the Communion of the body of Christ?
 that is, a most effectuall signe and
 pledge of our Communion with
 Christ. This union is called ^a *abiding*
 in us, ^b *joyning to the L O R D*, ^c *dwelling*
 in our hearts: and set forth in the holy
 Scriptures by divers Similies. First, of
 the Vine and branches: secondly, of the
 Head and Body: thirdly, of the Foun-
 dation and building: fourthly, of one
 Loafe conected of many graines: fifth-
 ly, of the Matrimoniall union twixt
 Man and Wife, and such like. And it
 is threefold betwixt Christ and Chri-
 stians. The first is *naturall*, betwixt
 our humane nature, and Christs diuine
 nature in the person of the Word.
 The second is *mysticall*, betwixt our
 persons *absent* from the Lord, and the
 person of Christ God and Man, into
 one *mysticall Body*. The third is *Celesti-*
all, betwixt our persons *present* with
 the Lord, and the person of Christ in
 a *Body glorified*: these three Conjun-
 ctions depend each upon other. For,
 had not our nature beene first *Hypo-*
statically united to the Nature of God
 in the second person; wee could ne-
 ver have beene united to Christ in a
Mysticall Body. And if wee bee not in
this life (though *absent*) united to
 Christ by a *Mysticall* union, wee shall
 never have Communion of glory
 with him in his *Heavenly presence*.

The

The *Mysticall Communion* (chiefely heere meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ againe. Both which Saint Paul doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, & is so firmly holden? This union hee shall best understand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this union is best felt, & most confirmed, when we doe duely receive the *Lords Supper*. For then wee shall sensibly feele our hearts knit unto Christ, and the *desires of our soules* drawne by *Faith* and the *Holy Ghost*, as by the *cords of Love*, neerer and neerer to his *Holinesse*.

Phil. 3,
12.

From this *Communion with Christ*, there followeth to the faithfull many unspeakeable benefits.

As first, Christ tooke by *imputation* all their finnes and guiltinesse upon him, to satisfie Gods *Iustice* for them: and he freely gives by *imputation* unto us all his *Righteousnesse* in this life, and all his right unto eternall life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *owne person*.

2 Cor.
15. 2.
Rom. 4,
25.
1 Pet. 2
14.
Phil. 3,
9.

Secondly, there floweth from

Matth. *Christ's nature into our nature, united*
25, 35. *to him, the lively Spirit and breath of*
Acts *Grace, which renueth us to a spirituall*
9, 4. *life: and so sanctifieth our minds, wills,*
Matth. *and affections, that wee daily grow*
25, 45. *more and more conformable to the*
Zach. *Image of Christ.*
2, 8.

Eph. 4. *Thirdly, he bestoweth upon them,*
23, 24. *all saving graces, necessary to attaine*
Rom. *eternall life; as the sense of Gods love,*
8, 29. *the assurance of our Election, with rege-*
1 Cor. *neration, justification, and grace to doe*
3, 18. *good works; till wee come to live with*
Iohn *him in his heavenly Kingdome. This*
15, 5, *should teach all true Christians to*
and 1. *keepe themselves as the undefiled*
16. *members of Christs holy Body, and to*
1 Cor. 8 *beware of all uncleanness and filthynesse:*
1, 4, 6, *knowing that they live in Christ, or*
7, 19. *rather, that Christ liveth in them. From*
this union with Christ (sealed unto us
by the Lords Supper) S. Saul draweth
arguments, to withdraw the Corinthi-
ans from the pollution both of Idola-
try, 1 Corin. 10, 16, and Adultery,
1 Cor. 16, 15, 16.

Lastly, from the former Commu-
nion twixt Christ and Christians, there
flowes another Communion, twixt
Christians among themselves. Which
is also lively represented by the Sa-
crament of the Lords Supper; in that
the whole Church, being many, doe
all communicate of one Bread, in
that holy action. Wee being many, are

1 Cor.
10, 17.

one

one Br
parta
the Br
crame
fecte
Faith
are th
one Ho
praye
he ma
Disci
at one
him.
is so
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dissol
wear
a ser
ver s
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muni
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same
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Fast
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Fou
by o
by c
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con
Her

one Bread, and one Body, for we are all partakers of that one Bread; that as the Bread, which wee eate in the Sacrament, is but *one*, though it be con- fected of many graines; so all the Faithfull, though they be many, yet are they but *one mysticall body* under one Head, which is Christ. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might bee *one*: to teach us at once, how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so *ample*, that no distance of place can part it: so *strong*, that death cannot dissolve it: so *durable*, that time cannot weare it out: so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction* of *soules* is termed the *communion* of *Saints*, which Christ effectueth by fixe speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *owne* ^a *Love* into all their hearts. Fourthly, by ^b *regenerating* them all by *one* and the same *Baptisme*. Fifthly, by ^c *nourishing* them all with *one* and the same spirituall Food. Sixtly, by being *one* ^d *quickning Head*, of that *one Body* of his Church, which he reconciled to God *in the Body of his flesh*. Hence it was, that the multitude of

John

17, 11,
21, 22,
23, 26.1 Cor.
4, 13.

Ephes. 4

5.

a Rom.

5, 5.

b Tit. 3

5.

Ephes.

4, 8.

c 1 Cor.

10, 17,

e 11,

33.

d Col. 1

18, e

a *Act.*

4, 32.

*Audio

quid

verba

sonent:

neque

enim

mortis

tantum

ac re-

surre-

ctionis

sue be-

neficiū

nobis

offert

Chri-

stus, sed

corpus

ipsum

in quo

passus

est ac

resur-

rexerit.

Conclu-

do rea-

liter,

hoc est,

vere

nobis in

cena

dari

Christi

corpus,

ut sit

animis

nostris

in cibū

saluta-

rem,

Cal. in

Com-

ment. in

1 Cor. 11, v. 25.

1 Cor. 10, 16.

b Quod se nobis

communicat, id sit arcana Spiritus Sancti virtute, quæ res,

locorum distantia sejunctas, ac procul dissitas, non modo

aggregare, sed coadunare in unū potest. Cal. in 1 Cor. 11, 25.

Beleevers in the Primitive ^a Church, were of *one heart* and of *one Soule*, in *truth, affection, and compassion*. And this should teach Christians to *Love one another*: seeing they are all *members* of the same holy and mysticall Body, whereof *Christ* is Head: And therefore they should have all a *Christian sympathie*, and *fellow-feeling* to rejoyce one in anothers joy, to *condole* one in anothers griefe, to *beare* with one anothers infirmity; and mutually to *releeve* one anothers wants.

Of the fourth End of the Lords Supper.

4. To feed the *soules* of the Faithfull in the assured hope of life everlasting. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution: that he will, according to his promise, by the vertue of his *Crucified* body and blood, as verily feed our *soules* to life *Eternall*; as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, ^{*}*really* giveth his very *Body* and *Blood* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body and Blood of the Lord*. And ^b communication is not of things ab-

sent,
Lords
Blood
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Vnion
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Body
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in th
faith
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with
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Chri
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ted
trut
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Spi
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do
sou
are

sent

sent, but present: neither were it the *Lords Supper*, if the *Lords Body* and *Blood* were not *there*. Christ is verily present in the Sacrament, by a *double Vnion*: whereof the first is Spirituall, twixt Christ & the worthy Receiver. The second is *Sacramentall*, twixt the *Body and Bloud* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in Christ and in the *faithfull*, * incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces, Holinesse & eternall Glory* which is in him, as sure and as verily as they heare the *words of the promise*, & are partakers of the outward Signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christ who liveth in him, Gal. 2, 20. If you looke to the things that are united, this Vnion is *essentiall*: If to the truth of this Vnion, it is *reall*. If to the manner how it is wrought, it is *Spirituall*. It is not our Faith, that makes the Body and Bloud of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our soules, those heavenly graces which are offered in this Sacrament.

The other, being the *Sacramentall*

* Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. l. 8. de Trin. Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, B. Agnetis dictum apud Ambr.

* Cor-
pus non
adest
cum pa-
ne, & u-
id est,
simul
loco,
sed &
us, id
est, si-
mul
tempo-
re-
a Quis
coena
coele-
stis sit
actio,
mi-
nime
absur-
dum est
Christum in
coelo
manen-
tem à
nobis
recipi,
Calv. in
1 Cor.
11, 25.
b Fide
mitte
in coe-
lum, &
eum in
terris
tanquā
præsen-
tem te-
nuisti,

union, is not a *Physicall* or *Locall*, but a *Spirituell* conjunction of the earthly signes, which are Bread and Wine, with the Heavenly Graces, which are the *Body* and *Bloud* of *Christ* in the act of receiving: as if by a *mutuall relation* they were but *one* and the *same thing*. Hence it is, that in the same * instant of time that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord: he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that *Christ* is brought downe from Heave to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts up his minde unto *Christ*; not by any *local mutation*, but by a *devout affection*: so that in the holy *contemplation* of Faith, hee is at that *present* with *Christ*, and *Christ* with him. And thus beleeving & meditating how *Christ* his body was crucified, & his precious blood shed for the remission of his finnes, and the reconciliation of his Soule unto God: his Soule is hereby *more effectually* fed in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must be therefore of necessity

Aug. Epist. 3, ad Volus. Fidem quam dico, non intelligi quamlibet opinionem, sed fiduciam, qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse ibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi, Calv. ibid.

in the

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of the
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nion,
such
worth
menta
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where
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eacy.
as ve
the F
sacred
by th
hand
by F
exqu
Reas
holy
whic
of
Christ
whic
one
with

in the Sacrament, both the outward signes to be *visibly* seene with the eyes of the body, and the body and Bloud of Christ to bee *spiritually discerned* with the Eye of Faith. But the forme how the Holy Ghost makes the bodie of Christ, being *absent* from us in place, to be *present* with us by our union, S. Paul tearmes a *great Mystery*; such as our understanding cannot worthily comprehend. The Sacramentall Bread & Wine therefore are not *bare signifying signes*, but such as wherewith Christ doth indeed *exhite* and *give* to every worthy Receiver, not * onely his *Divine vertue* and *efficacy*, but also his very *Body* and *Blood*, as verily as he gave to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*; or *Health* to the diseased, by the *Word* of his mouth, or touch of his hand or garment. And the apprehension by Faith is more forcible, then the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that *blessed Bread*, which beeing eaten, opened the eyes of the ^a *Emaunites*, that they knew Christ. This is that *Lordly Cuppe*, by which ^b we are all made to drinke into one spirit: This is that *Rocke* flowing with ^c *Honey*, that reviveth the fain-

Ephes. 5

23.

* Ego

tunc

nos de-

mum

parti-

cipare

Christi

bonis

agnos-

co,

post-

quam

Chri-

stum i-

psum

obtin-

mus.

Obti-

netur

non

tantū,

quam

pro

nobis

factum

fuisse

victi-

mam

credi-

mus;

sed

dum

in no-

bis ha-

bitat,

dum

ejus su-

mus

mem-

bra, ex

carne

ejus,

dum in

nam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus, Calvin. ibid. a Luke 24. 30, 31. b 1 Cor. 12, 13. c 1 Sam. 14, 27.

ting

a *Judg.* 7, 13.
 b *1 Kin.* 18, 6, 7
 c *Pf.* 78
 24, 25.
Numb. 16, 35.
 d *Ioh.* 6, 32,
 35, 49,
 50.
 e *Ioh.* 6
 51, 53.
 f *Ioh.* 6
 35,
 g *Ioh.* 5
 2.
Rom. 6
 4, 5, 12
 h *Apo.*
 20, 6.
 * Hinc
 apud
 priscos
 Sacra-
 men-
 tum
 baptis-
 mi ap-
 pella-
 batur,
 Salus.
 Sacra-
 men-
 tum ve-
 ro Do-
 minici
 corpo-
 ris, *Vna*
Aug. l.
 1. de
 pecca-
 torum
 meritis
 c. 14.
 i *Ioh.* 6
 57.

ting spirits of every true *Jonathan*,
 that tastes it with the mouth of Faith.
 This is that *a Barley loafe*, which tum-
 bling from above, strikes downe the
 Tents of the *Madianites* of infernall
 darkenesse. *Elias* Angelicall *b Cake* &
 water preserved him forty dayes in
Horeb, and *c Manna* (*Angels food*) fed
 the *Israelites* fortie yeeres in the *Wil-*
dernesse: but this is that *d true Bread* of
 life, and heavenly *Manna*, which if we
 will duely eate, will nourish our
 Soules for ever unto life *e eternal*.
 How should the our souls make unto
Christ that request from a spirituall de-
 sire, which the *Capernaïtes* did from a
 Carnall motion? *f Lord*, evermore give us
 this bread.

The fift End of the Lords Supper.

5. To be an assured pledge unto us of our
Resurrection. The Resurrection of a
 Christian is two-fold: first, the *spirituall* Resurrection of our soules, in this
 life, from the death of sin, called the
first Resurrection: because that by the
trumpet-voyce of *Christ*, in the preach-
 ing of the Gospell, we are raised from
 the death of sinne, to the life of grace.
h Blessed and holy is he (saith *S. Iohn*) *who*
hath part in the first Resurrection: for
 on such the second death hath no power.
 The Lords Supper * is both a *meane*
 and a pledge unto us of this spirituall
 and first Resurrection. *i He that eateth*
me, even he shall live by mee. And then

are

are we fit *Guests* to^a sit at the Table with *Christ*, when like *Lazarus* we are raised from the death of sin, to newnesse of life.

a *Ioh.*
17, 2.

The truth of this first resurrection will appeare by the motion where-with they are internally mooved: for if, when thou art mooved to the duties of Religion, and Practice of Piety, thy heart answereth with *Samuel*, *Here I am; speake, Lord, for thy servant heareth.* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord, what wilt thou have me to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the first Resurrection: but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must bee drawne, as it were against thy will, to doe the workes of Piety, &c. then surely, thou hast but a name that thou livest, but thou art dead, as *Christ* told the *Angell* of the Church of *Sardis*, and thy soule is but as salt to keepe thy body from stinking.

1 *Sam.*
3, 10.
Psalms.
103, 1.
Acts 9
9.

Apoc.
3, 1.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament

^a si gni-

a John
6:54

b Hinc
panis &
vinum
à vete-
teribus
nomin-
antur
symbo-
la re-
surre-
ctionis.
Cen.
Nica.
John 6,
51.
Caro
Christi
non in
sele,
sed in
verbo
ipsi hy-
posta-
tice u-
nito vi-
vifica-
est:
Cyr. in
Job. 10
13.
Et quia
est pro-
pria ca-

ro verbi cuncta vivificantis, *Synod. Ephes. ad Reginas. Vivificat: 1. Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediantes, & quatenus carni illi quasi membra sumus insiti. Caro non prodest, John 6, 63. 1. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. * Quo modo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? *Iren. lib. 4, c. 34. & Iſay 26, 19, 20.**

* signifieth and sealeth unto us, that *Christ* died and rose againe for us, and that his *b* flesh quickneth & nourisheth us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our *Head* is risen; all the *members* of the bodie shall likewise surely rise againe. For how cā those bodies, which (being the *weapons of Righteousnesse*, Rom. 16, 13; *Temples of the Holy Ghost*, 1 Cor. 6, 19, & *members of Christ*) have beene * fed and nourished with the *Body and Bloud* of the Lord of Life, but bee raised up againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleepe in the Lord. And their *buriall places* are rearmed the *c beds and dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ; as he is *Iudge*, bringing them as Malefactours out of the Gaole, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christ's resurrection*, and of the Communion which

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they have with him, as with their Head. And his resurrection is the cause and assurance of ours. The * Resurrection of Christ, is a Christians particular faith: and ^b Resurrection of the dead, is the Child of Gods chiefest confidence. Therefore Christians, in the Primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

The sixth End of the Lords Supper.

6. To seale unto us the assurance of everlasting life. Oh, what more wished or loved, then life! or what doe all men naturally more, either ^c feare or abhorre then death! Yet is this first death nothing, if it bee compared with the second death: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this blessed Sacrament. For our Saviour assureth us, ^d That if any man eate of this Bread, he shall live for ever: *& the Bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam aternam*, I beleieve the life everlasting: but also, *Edo vitam*

a Christi
si re-
surre-
ctio in
qua no-
stra in-
iuitur,
commu-
nis re-
surre-
ctionis
sedejus-
sor est,
Theod.
* Mor-
tuum
esse
Chri-
stum
etiam
Pagani
cre-
dunt:
resur-
rexisse
vero
propria
Fides
est Chri-
stiano-
rum,
Aug. l.
10.
con.
Faust.
cap. 19.
b Tota
fiducia
Chri-
stiano-
rum est
resur-
rectio
mortuo-
rum,
Tert. l. 5

de resurrect. Carn. c Omnium terribilium terribilissimum
mors, Arist. d John 6, 51.

A 2:

aternam,

Apoc. 2
7.

Apoc.
22. 6.

M' lites
Sacr-
mento
erant
jurati
& ob-
stricti
ad prae-
standū
soli im-
perato-
ri fide-
litatem
& obe-
dien-
tiam.

aternam, I eate life everlasting. And indeed this is the true Tree of Life, which God hath planted in the midst of the Paradise of the Church: And whereof hee hath promised to give every one that overcommeth, to eate. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eden; for that had his roote in the earth, this from Heaven: that gave but life to the Body, this to the Soule; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this tree, heale the Nations of beleevers, and it yeelds every Moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eate of this Sacrament! at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlasting.

Of the seventh End of the Lords Supper.

7. To bind all Christians, as it were, by an oath of fidelity, to serve the one onely true God: and to admit no other propitiatory Sacrifice for sinnes, but that one reall Sacrifice which by his death Christ once suffered, and by which he finished the sacrifice of the Law, and effected eternall Redemption, and Righteousnesse for all beleevers. And

lo

so to remaine for ever a publike marke of profession, to distinguish Christians from all Sects and false Religion. And seeing that in the Masse there is a *strange Christ* adored, not he that was borne of the *Virgin Mary*: but one that is made of a *Waser Cake*: and that the offering up of this *Bread* god is thrust upon the Church, as a *propitiatory Sacrifice* for the quicke and the dead: all true Christians, upon the danger of wilfull perjury, before the Lord Chiefe Iustice of Heaven & Earth, are to detest the Masse, as the Idoll of Indignation, which is most derogatory to the all-sufficient World-saving merits of *Christs death and passion*. For by receiving the Sacrament of the Lords Supper, wee all sweare, that all *reall Sacrifices* are ended by our Lords death: and that his *Body and Blood* once crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. How to consider thine owne unworthinesse.

A Man shall best perceive his owne *unworthinesse*, by examining his life, according to the Tenne Commandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements: remem-

Dent.
27, 26.
Gal. 3.
10.

bring, that without *repentance* and *Gods mercy* in *Christ*, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor*, standing at the Barre to receive his sentence, bowing thy *knees* to the earth, smiting thy *breast* with thy *fists*, & bedewing thy *cheekes* with thy *teares*, confesse thy *sinnes*, and humbly aske him mercy and forgiveness, in these or the like words:

An humble confession of sinnes, to be made unto God, before the receiving of the Holy Communion.

Luke 15
The 1
Com-
mande-
ment,
Dent. 6
5.
Matth.
12, 37,
38.
Lev. 19
14.
Psa. 22
5, 6.
Psa. 38
9.

O GOD and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednesse which I have committed against heaven and against thee, I am ashamed of my selfe, and confusion seemes to cover my face as a vaile: for which of thy Commandements have I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: For the love of my heart hath not so intirely cleaved unto thy Majesty, as to

vaine

vaine and earthly things: I have not feared thy *Iudgements*, to deterre mee from finnes, nor trusted to thy *Promises*, to keepe me from doubting of my *temporall*, or from despairing of mine *eternall* state. I have ^a made the Rule of thy divine worship to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my *blessed Saviour* in a *painted picture* of mans device, rather then to behold him ^b crucified in his *Word and Sacraments*, after his owne ordinance. Where I ^{*} should never use thy *Name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *zeale*: I have blasphemously abused thy holy name, to *rash* and *customary* oathes: yea, I have used oathes by thy *sacred name* ^c, and false covers of my filthy finnes. And I have bin present at thy service oft-times more for *ceremony*, then *conscience*, and to *please* men more then to please thee, my gracious God.

Where I should sanctifie ^d thy *Sabbath Day*, by being present at the *publike exercises* of the Church, and by meditating *privately* on the *Word* and *Workes* of God, & by *visiting* the sicke and relieving of my poore ^e brethren: alas, I have thought those holy Exercises a *burden*, because they hindred my *vaine sports*: yea, I have spent many

a The
2 Com-
mande-
ment,
Deut.
12, 32,
Matth.
15, 9.
b Gal.
3, 5.
* The
3 Com-
mande-
ment.
Phil. 2,
10.
Eccles. 4
17.
1 King.
19, 10.
Jer. 3, 2
c Here
confesse
thy rash
& false
swear-
ing.
d The
4 Com-
mande-
ment.
Ains
20, 7.
e 1 Cor.
16, 2.
Here
confesse
thy in-
uelling
on the
Sab-
bath, &
thy lea-
ving the
holie ex-
ercise, to
goe to
sporting
or fea-
sting.

of thy Sabbaths in mine owne *prophane pleasures*, without being present at any part of thy *divine worship*.

The 5
Com-
mande-
ment.

1 *Thef.*
5, 13.

Gal. 4,
25.

* Here
confesse
thy diso-
bedience
to thy
Parents,
Mini-
sters,
Magi-
strates,
Ma-
jors, or
Tutors.

Where I should have given all due reverence to my *Naturall, Ecclesiasticall, & Politicke* Parents, I have not shewed that measure of dutie and affection to my Parents, which their care and *kindnesse* hath deserved. I have not had thy *Ministers* in such *singular love* for their *workes sake*, as I ought, but I have *taunted* at their *zeale*, and *hated* them, because they reprooved mee *justly*: And I have carried my selfe contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance*, that I should be obedient unto them *.

The 6
Com-
mande-
ment.

a *Prov.*
19, 11.

b *Ephes.*
4, 31.

Mark. 5
44.

† Here
confesse
thy wa-
stinesse
&
fury, &
if thou

Where I should be *a slow to wrath*, and *b ready to forgive offences*, and not suffer the *Sun* to goe downe upon my *wrath*, but to doe good for evill, loving my *very enemies* for thy sake: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feede on mine owne malice, rather then to eate of thy *holy Supper*.

Where *c* I should keepe my mind from all *filthy lusts*, and my body from all *uncleanesse*: O LORD, I have

haste betne any way the cause of any mans death unjustly, or cruelly. c The 7 Commandment. 1 *Thef.* 4, 3, & c. *Rom.* 6, 13; Here confesse unto God thy secret pollutions, fornication, adultery, if Satan hath so farre prevailed over thee.

defiled

defiled both, and made my heart a
Cage of all impure thoughts, and my
minde a verye *Strye* of the uncleane
spirit. Yea, the *remedy* which thou
(Lord) hast ordained for *incontinency*,
could not *containe* mee within the
bounds of *Chastity*: for by doating on
Beauty, whose ground is but *dust*, Sa-
tan hath bewitched my flesh to lust
after *strange* flesh.

a Where I should have lived in
uprightnesse, giving every man his
due; being contented with mine owne
estate, and living conscionably in my
lawfull calling, should be ready (accor-
ding to mine ability) to lend & give
unto the poore: Oh Lord, I have by
oppression, extortion, bribes, cavillation, and
other indire&dealings, under pretence
of my *Calling* and *Office*, robbed and
purloyned from my fellow Christi-
ans: yea, I have received, and suffe-
red *Christ*, where I was trusted many
a time, in his *poore members*, to stand
hungry, cold, and naked at my doore, &
hungry, cold and naked, to goe away
succourlesse, as hee came: and when
the leannesse of his *cheeks* pleaded
pitty, the hardnesse of my heart would
shew no *compassion*.

d Where I should have made con-
science to *speake the truth in simplicity*,
without any falsehood, *prudently* jud-
ging aright, and *charitably* constru-
ing all things in the best part; and

a The 8
Com-
mande-
ment.

b Ephes.
4, 28.

Luke
6, 34,
35.

Leu. 19
35.

c Here
confesse
if thou
hast se-
cretly
stolne, or
openly
robbed
any
thing, or
hast de-
tained
from
any fa-
therlesse
childe
that
which
is his by
right.

d The 9
Com-
mande-
ment.

Zach. 8
16.

Matth.
10, 16.

1 Cor.
13, 7.

Matth. 18, 19.

Psal.

50, 20.

a Psal.

5, 3.

b Heere

confesse,

if thou

hast be-

lyed

or slan-

dered

thy

neigh-

bour, or

has spo-

ken the

truth, to

claare his

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cency,

when

thou

wast

called

thereto.

Tit. 1.

12.

The 10

Com-

mande-

ment.

Heb. 13

5.

1 Tim.

6, 6.

Phil. 4.

11, 12.

should have defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I have belyed and slandered my fellow-brother, and as soone as I heard an ill report, I made my tongue the instrument of the Divell, to blazon that abroad unto others, before I knew the truth of it my selfe. I was so farre from ^a speaking a good word, in defence of his *good name*; that it tickled my heart in secret to heare one, that I envied to bee taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes: heerein shewing my selfe a right Cretian, rather then an upright Christian b.

And lastly (O Lord) where I should have rested fully contented with that portion which thy Majesty thought meetest to bestow upon mee in this pilgrimage: & rejoyce in anothers good as in mine owne: alas, my life hath beene nothing else but a greedy lusting after this neighbours house, and thur neighbours Land; yea, secretly wishing such a man dead, that I might have his living or office; coveting rather those things which thou hast bestowed on another, rather then beeing thankfull for that which thou hast given unto my selfe. Thus I, O LORD, who am a carnall po-

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ner, and sold under sinne, have transgressed all thy holy and spirituall Commaundements, from the first to the last, from the greatest unto the least; and heere I stand guilty before thy Iudgement seat, of all the breaches of all thy Lawes, and therefore lyable to thy Curse, and all the miseries that Iustice can powre forth upon so cursed a creature. And whither shall I goe for deliverance from this misery? Angels blush at my rebellion, & will not helpe me: Men are guilty of the like transgression, and cannot keepe themselves. Shall I then despaire with Cain, or make away my selfe with Iudas? No, Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of Hell: I will rather appeale to thy Throne of Grace, where mercy

reignes to pardon abounding finnes, and out of the depth of my miseries, I will cry with David, for the depth of thy mercies: Though thou shouldst kill me with afflictions, yet will I, like Iob, put my trust in thee. Though thou shouldest drowne me in the Sea of thy displeasure, with Ionas, yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast mee into the bowels of Hell, as Ionas, into the Bodie of the Whale: yet from thence would I cry unto thee;

Heb. 4.

Psal.

130. 1.

Iob 13.
12.Ionas
2. 2.

O GOD the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, have mercie upon mee a miserable sinner. And seeing the goodnesse of thine owne nature first mooved thee to send thine onely begotten Sonne to dye for my finnes, that by his death I might bee reconciled to thy Majesty: O reject not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serve, and please thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poore servant, who am (like Peter) ready to sinke in the Sea of my finnes and misery. Wash away the multitude of my sins, with the merits of that bloud, which I beleevethat thou hast so abundantly shed for penitent finners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy Death and Passion, all my finnes are so freely & fully remitted and forgiven, that the curses and judgements, which my finnes have deserved, may never have power either to confound mee in this life, or to condemne mee in the world which is to come: for my stedfast

faith is, that thou hast dyed for my sinnes, and risen againe for my justification. This I beleeve, O LORD, helpe mine unbelief. Worke in mee likewise, I beseech thee, an unfained Repentance, that I may heartily bewaile my former sinnes, and loath them, and serve thee henceforth in newnes of life, and greater measure of holy devotion. And let my soule never forget the infinite love of so sweet a Saviour, that hath laid downe his life to redeeme so vile a sinner. And grant, Lord, that having received these seales and pledges of my Communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walke all the dayes of my life in godlinesse and Piety towards thee, and in Christian Love & Charity towards all my Neighbours, that living in thy feare, I may dye in thy favour, and after death bee made partaker of eternall life, through Iesus Christ my Lord and onely Saviour, Amen.

Rom. 8
ult.

3. Of the meanes whereby thou maist become a worthy Receiver.

THESE Meanes are duties of two sorts: the former, respecting God; the latter our Neighbour. Those which respect GOD, are three: first, sound knowledge: secondly, true faith: thirdly, unfained Repentance.

That

That which respecteth our Neighbour is but one, *sincere Charitie.*

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb. 6. Sound Knowledge is a sanctified understanding of the first Principles of Religion. As first, of the Trinitie of Persons in the Unitie of the God-head. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and misery due to sin. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially in the doctrine of the Sacraments, sealing the same unto us. For, as an house cannot be built, unlesse the foundation be first laid, no more can Religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if wee know not Gods will, we can neither beleieve nor doe the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may doe much more by the light of nature: But in religious mysteries, the more wee relye upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearefull estate of those who receive without knowledge, and the more fearefull estate of those Pastors, who minister unto them without Catechizing.

1 Cor. 13.
14.
Rom. 14.
7.

2. Of sincere Faith, required to make
a worthie Communicant.

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, & doe beleeeve it, and tremble) but A true perswasion as of all those things, what soever the Lord hath revealed in his Word: so also a particular application unto a mans owne Soule, of all the promises of mercy, which God hath made in Christ to all beleevving sinners. And consequently, that Christ and all his merits do belong unto him as wel as to any other. For first: if we have not the righteousness of Faith, the Sacrament seals nothing unto us, and every man in the Lords Supper receiveth so much as he beleeveth. Secondly, because that without Faith wee communicating on Earth, cannot apprehend Christ in Heaven: For as hee dwelleth in us by Faith, so by faith wee must likewise eate him. Thirdly, because that without faith wee cannot be perswaded in our consciences that our receiving is acceptable unto God.

3. Of unfained repentance, requisite for
a true Communicant.

True Repentance is a holy change of the minde, when upon the feeling sight of Gods mercie, and of a mans own misery, he turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousness

1am. 3,
19.
Heb. 4,
2.

Rom. 4
11.

Eph. 3,
17.

Heb. 11
6.

Rom.
14, 23.

Isa. 55,
7.

Exe. 33
11.

Acts
16, 25,
and 3.

19.
Luk. 1,
74, 75.

all

all the rest of his dayes. For as hee that is gluttred with *meate*, is not able to *eat bread*: so hee that is suffred with *finnes*, is not fit to receive Christ. And a *conscience* defiled with wilfull *filthinesse*, makes the use of all *holy things* *unholy* unto us. Our sacrificed spotless Passeeover cannot bee eaten with the *sowre leaven* of malice and wickednesse, saith Paul 1 Cor. 5, 8. Neither can the old bottles of our corrupted impure consciences retaine the new wine of Christs precious blood, as our Saviour saith Marke 2, 22. We must therefore truly repent, if we will be worthy partakers.

1. The dutie to be performed in respect of our Neighbour, is Charitie.

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of their inward affections of our hearts, by *expresses, words, and deedes*, as oft as wee meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end, wherefore the Lords Supper was ordained, is, to *confirm* Christians love one towards another. Thirdly, no man can assure himselfe that his *owne sins* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus farre of the first sort of duties which we are to performe be-

Hab. 2.
3, 14.
Th. 1,
15.

Mat. 5
23, 24.

Joh. 13
14, 34.

35.
Mat. 6,
12, 14,
15, 6,
18, 35.

fore wee come to the Lords Table, called Preparation.

2. Of the second sort of duties, which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

THIS Exercise of spirituall Meditation, consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to bee celebrated, meditate with thy selfe how thou art invited by Christ, to bee a Guest at his holy Table, and how lovingly he inviteth thee: *Hoe, every one that thirsteth, come yee to the waters of life &c. Come, buy wine and milke, without mony and without price: eat ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eat ye; this is my body, which was broken for you: drinke ye all of this; for this is my blood, which was shed for the remission of your sinnes. What greater honour can be vouchsafed, than to bee admitted to sit at the Lords owne Table? What better fare can be afforded, than to feede of the Lords owne body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that hee should feede with him at his owne Table in Ierusalem; how much greater favour ought wee to account*

Matth.
22.

1 Pet. 1

Isa. 55,
1, 2.

Matth.
26, 26,
27, 28,
&c.

2 Sam.
19, 3.

it,

it, when *Christ* doth indeed feede us in the Church at his owne Table, and that with his owne most holy Bodie and Bloud?

Gen. 22
5.

2. As *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his Sonne, left his servants beneath in the valley: so when thou comest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts & cogitations: that thou mayest wholly contemplate of *Christ*, and offer up thy Soule unto him, who sacrificed both his Soule and Body for thee.

3. Meditate with thy selfe, how precious and venerable is the Bodie and Bloud of the Sonne of God, who is the Ruler of heaven and earth: the Lord, at whose becke the *Angels* tremble, and by whom both the quicke & dead shall bee judged at the last day, and thou among the rest. And how that it is hee, who having bin crucified for thy finnes, offereth now to bee received by faith into thy soule. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having beene conceived in filthinesse, & wallowing ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Divell: adoring *Christ* with an *Ave Rex* in thy mouth, but spitting Oathes in his face, and crucifying him

Hail
King.

and

anew with thy gracelesse actions.

Fourthly, ponder then, with what face darest thou offer to touch so *holy* a body with such defiled hands? Or to drinke such precious Blood with so *lewd* and *lying* mouth, or to lodge so blessed a Guest in so uncleane a stable? For if the *Bethshemites* were slaine for but looking *irreverently* into the *Arke of the olde Testament*, what judgement mayest thou justly expect, who with such *impure* eyes & heart, art come to see and receive the *Arke of the New Testament*, in which dwelleth all the fulnesse of the God-head bodily?

Col. 2,
39.

If *Vrra* for but touching (though not without zeale) the *Arke of the Covenant*, was stricken with sudden death, what stroake of *Divine Iudgement* mayest thou not feare, that so rudely, with *unclean* hands, doest presume to handle the *Arke of the eternall Testament*, wherein are hid all the *Treasures of Wisdome and Knowledge*?

2 Sam.
6, 7.

If *Iohn Baptist* (the holiest Man that was borne of a Woman) thought himselfe *unworthy* to beare his shooes, O Lord, how *unworthy* is such a *profane* wretch, as thou art, to eate his *holy flesh*, and to drinke his *precious blood*.

Math.
3, 11.

If the blessed Apostle *Saint Peter*, seeing but a *glympse* of *Christs almighty power*, thought himselfe *unworthy* to stand in the same boate with him; how

unworthie art thou to sit with Christ at the same Table, where thou mayest behold the infinitenesse of his Grace & Mercie displayed?

Matth. 8
1.

If the Centurion thought that the rooffe of his house was not worthie to harbour so divine a Guest, what roome can there bee fit under thy ribbes, for Christs holinesse to dwell in?

If the Bloud-issued sicke Woman feared to touch the Hemme of his Garment; how shouldest thou tremble to eate his flesh, and to drinke his Allhealing-blood?

Yet if thou comcest humbly, in Faith, Repentance, and Charitie, abhorring thy finnes past, and purposing untainedly to amend thy life henceforth, let not thy former finnes affright thee; for they shall never bee laid unto thy charge: and this Sacrament shall seale unto thy soule, that all thy finnes and the Iudgements due unto them, are fully pardoned, and cleane washed away by the bloud of Christ. For, this Sacrament was not ordained for them who are perfect: but to helpe penitent sinners unto perfection. Christ came, not to call the rig-

Matth. 9
12, 13.
Matth.
11, 28.

teous, but sinners to Repentance. And hee saith, that the whole needs not the Physician, but they that are sicke. Those hath Christ called, and when they came, them hath hee ever helped. Witnesse the whole Gospell, which testifieth,

that

that not one Sinner, who came to *Christ* for mercy, went ever away without his errand. *Bathe* thou likewise thy *sicke Soule* in this *Fountain* of *Christs bloud*; and doubtlesse, according to his promise, *Zachar. 13, 1,* thou shalt be healed of all thy *sinnes*, and *uncleanesse*. Not *sinners* therefore, but they who are unwilling to repent of their *sinnes*, are debarred from this *Sacrament*.

Fiftly, meditate, that *Christ* left this *Sacrament* unto us, as the chiefe *Taken* and *Pledge* of his *Love*: not when wee would have made him a King, *Iohn 6, 15.* (which might have seemed a requitall of kindnes) but when *Judas* and the *High Priests* were conspiring his *Death*, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely the *poore man* loved his *sheepe* that was killed by the *rich man*: he gave her (saith he) to *eate* of his *owne morsels*, and of his *owne cup* to *drink*, *2 Sam. 1, 2, 3.* And must not then the *love* of *Christ* to his *Church* be unspeakeable, when hee gives her his *owne flesh* to *eate*, and his *owne bloud* to *drinke*, for her *spirituall* and *eternall* nourishment? If then there bee any *love* in thine heart, take the *Cuppe* of *Salvation* into thy hand, and pledge his *love* with *love* againe, *Psalme. 116, 11.*

Sixtly, when the *Minister* beginneth

the holy consecration of the Sacrament, then lay aside all *thinking*, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy *actions* and rites which according to *Christs institution* are used in and about the holy Sacraments: For it hath pleased God (considering our weakenesse) to appoint those Rites as meanes, the better to lift up our mindes to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayers, and the rehearse of *Christs institution*, to bee a holy Sacrament of the blessed Bodie and Bloud of *Christ*, then meditate, how GOD the Father, of his meere love to mankinde, set apart and sealed his onely begotten Sonne, to bee the All-sufficient meane, & onely Mediatour, to redeeme us from sinne, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Iesus Christ* the eternall Sonne of God was put to death, and his blessed Soule and Bodie (with the sence of Gods anger) broken asunder for thy finnes, as verily as thou now seest the holy Sacrament to bee broken before thine eyes: and withall

call

call to minde the hainousnesse of thy finnes, and the greatnesse of Gods hatred against the same; seeing Gods justice could not bee satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; & looketh upon thee, whether thou hast on thee thy * *Wedding garment*. Thinke also, that all the holy * *Angels*, that attend upon the Elect in the Church, and ^b *doe desire to behold the celebration of those holy Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

* *Mat.*
22, 11.
This
wed-
ding
Gar-
ment is
righte-
ousnesse
& true
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se,
Apoc.
29, 8.
Ephes. 4
24.
a 1 Cor.
11, 10.
Ephes. 3
ult.
b 1 Pet.
1, 12.

A sweete Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on Earth? Behold, the Heaven, and the Heaven of Heavens are not able to containe thee: how much more unable is the soule of such a sinfull caitife as I am to receive thee?

1 King.
8, 27.

But seeing it is thy blessed pleasure, to come thus to suppe with me, and to dwell in mee, I cannot for joy but burst out, and say, *What is man,*

Apoc.
3, 20.
Ioh. 14,
23.

Rom. 7

14.

Vers. 24

Matth.

9, 13.

Matth.

11, 22.

that thou art so mindfull of him, and the sonne of man, that thou soregardest him. What favour soever thou vouchsafest mee in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Nature. I am, in a word, a carnall Creature, whose very Soule is sould under sinne: a wretched man, compassed about with a bodie of death, Yet Lord, seeing thou callest here I come; and seeing thou callest sinners, I have thrust my selfe in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sicke, and whither should I goe, but unto thee the Physician of my Soule? Thou hast cured many, but never diddest thou meete with a more miserable Patient: for I am more leprous then Gehazi, more uncleane then Magdalene, more blinde in Soule, than Bartimeus was in Bodie; for I have lived all this while, and never seene the true light of thy Word: My soule runnes with a greater fluxe of sinne, than was the Hemorrhisse issue of blood. Mephibosheth was not more lame to goe, than my Soule is to walke after thee in love. Ieroboams Arme was not more withered to strike the Prophet, than my hand is maymed to releeve the poore. Cure mee, O Lord, and thou shalt doe as great worke as in curing them all. And

though

though I have all their *finnes* and *sores*, yet Lord, so abundant is thy grace, so great is thy *Skill*, that if thou wilt, thou canst with a word, forgive the one, & heale the other: And why should I doubt of thy good will, when to save me, will cost thee now but one *loving smile*; who diddest shew thy selfe so willing to redeeme mee, though it should cost thee all thy heart blood: and now offerest so graciously unto mee the assured pledge of my Redemption by thy blood? *Who am I, O Lord God?* and what is my merit, that thou hast bought mee with so deare a price? It is meerely thy mercy: & I, O Lord, am not worthy the least of all thy mercies: much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercie, that ever thou didst bestow upon those *Sonnes of men* whom thou lovest. How might I, in respect of mine owne unworthinesse, cry out for feare at the sight of thy holy Sacrament, as the *Pharisees* did, when they saw the Arke of God come into the assembly? *Woe now unto mee a sinner*; but that thy Angel doth comfort me, as he did the woman: *Feare thou not, for I know that thou seekest Iesus which was crucified*. It is thou indeed that my soule seeketh after. And heere thou offered thy selfe unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe

2 Sam.
7, 11.

Gen. 32
10.

1 Sam.
5, 7.

Math.
28, 5.

Lut. 2.
43, 44.

Matth.
8, 8.

Luke 1,
38.

Apoc.
3, 20.

Lut. 13

Lut.
19, 9.

so much honoured, at thy presence in the wombe of thy blessed Mother, that the Babe sprang in her belly for joy; how should my Soule leape within me for joy, now that thou comdest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himselfe should come thus to visit me! Indeede, Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come under my roose: and that if thou didst but speake the word onely, my soule should be saved, yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakenesse, to seale thy mercy unto me, by thy visible sign, as well as by thy visible Word: in all thankfull humilitie my Soule speakes unto thee with the blessed Virgin: Behold, the handmaid of the Lord, he it unto me according to thy word. Knock thou, Lord, by thy Word and Sacraments, at the doore of my Heart, and I will, like the Publican, with both my fists knocke at my brest, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with Zacheus, to acknowledge, that this day salvation is come into mine house. And cast out of me

what-

whatsoever shall bee offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*; but that thou mayest live in me, *speake* in me, *walke* in me, and so to *gouverne* mee by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding. *Amen*

When the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it unto thee, bids thee, *Take, eate, &c.* then meditate that *Christ himselfe* commeth unto thee, & both *offereth*, and *giveth* indeed unto thy faith, *his very body and blood*, with all the *merits* of his death and *passion*, to feede thy Soule unto *eternall life*: as surely as the Minister offereth and giveth the outward signes that feede thy body unto this *temporall life*. The bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by *Christ himselfe*.

When thou takest the bread at the Ministers hand to eate it, then *rowse* up thy soule to apprehend *Christ* by *Faith*: and to *apply* his merits to heale thy *miserics*. Imbrace him as sweetly

Sacramentū
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sacram
mentum

* Christ
calls it
his bo-
dy, not
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to the
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signi-
fied. So

with thy Faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakeable torments, fully satisfying Gods Iustice for thy finnes: and strive to be as verily partaker of the spirituall Graces, as of the Elementall signes. For, the Truth is not absent from the signe; neither doth Christ deceive, when hee saith, *This is my body*: but hee giveth himselfe indeed to every soule that spiritually receives him by faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his owne Supper, not by any Papall * transubstantiation, but by a sacramental participation, wherby he doth truly feed the faithfull unto eternall life: not by comming downe out of heaven unto thee, but by lifting thee up from the earth unto him. According to the old saying; *Sursum corda*, Lift

Euthymius in *Matth. 19*: Non dixit dominus, Hec sunt signa corporis mei, sed, Hoc est corpus meum. Opone ergo, non ad naturam eorum, quæ proposita sunt, aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusi sunt, qui me crucifigunt. Sacramentum aliquid vobis commendat: spiritualiter intellectum vivificabit vos, August. in Psalm. 98, speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more doe we in the reception of the same Supper.

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Matth. 2

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up your hearts: And, *where the carkeis is, thither will the Eagles resort,* Matth. 24, 28.

When thou seeft the *Wine* brought unto thee *apart* from the *Bread*, then remember, that the *Bloud of Iesus Christ* was *as verily* separated from his body upon the *Crosse*, for the *remission* of thy finnes: And that this is the *seale* of the new *Covenant*, which God hath made, to *forgive* all the finnes of all penitent sinners that beleeve in the merits of his *bloud-shedding*. For the *Wine* is not a *Sacrament* of *Christs bloud* contained in his *veynes*; but as it was *shed* out of his body upon the *Crosse* for the *remission* of the finnes of all that beleeve in him. Matth. 26, 28.

As thou drinkeft the *Wine*, and powrest it out of the *Cup* into thy *Stomacke*; meditate and beleeve, that by the merits of that *Bloud*, which *Christ* shed upon the *Crosse*, all thy finnes are *as verily forgiven*, as thou hast now *drunke* this *Sacramentall Wine*, and hast it in thy *stomacke*. And in the *instant* of drinking, settle thy *Meditation* upon *Christ*, as hee hanged upon the *Crosse*; as if, like *Mary* and *Iohn*, thou diddest see him nailed, and his *bloud* running downe his *blessed side*, out of that *gastly wound*, which the *Speare* made in his *innocent heart*; wishing thy *mouth* clozed to his *side*, that thou mightest receive that

precious

* If remission of sins & eternal life had bin appropriated to the drinking of the reall blood, doubtlesse Iohn and Mary would have made meanes to have drunke it: But Iohn ascribes the vertue to beleeving that it was shed.

a 1 Cor.

12, 13.

b Rom.

8, 34.

Heb. 7.

25, &

9, 34.

precious blood, before it fell to the dust of earth: And yet the actuall drinking of that reall blood with thy mouth, would bee nothing so * effectually, as this Sacramentall drinking of that blood spiritually by Faith. For one of the Soldiers might have drunke that, and beene still a Reprobate, but whosoever drinketh it spiritually by Faith, in the Sacrament, shall surely have the Remission of his finnes, and Life everlasting.

As thou feelest the Sacramentall Wine, which thou hast drunke, Warming thy colde stomacke; So endeavour to feele the Holy Ghost cherishing thy Soule in the joyfull assurance of the forgivenesse of all thy finnes, by the merits of the blood of Christ. And to this end, God giveth every faithful soule, together with the Sacramentall blood, the Holy Ghost to drinke. *We are all made to drinke into one Spirit.* And so lift up thy minde from the contemplation of Christ, as he was crucified upon the Crosse, to consider how hee now ^b sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Iustice for the finnes which thou dost daily commit against him.

After thou hast eaten and drunke both the Bread and Wine, labour that

as those *Sacramentall Signes* doe turne to the nourishment of thy *Body*, and by the digestion of heate become one with thy substance: so by the operation of *Faith* & the *Holy Ghost*, thou maiest become one with *Christ*, and *Christ* with thee: and so mayest feele thy *Communion* with *Christ* confirmed, and increased daily more and more: That as it is impossible to separate the *Bread* & *Wine* digested into the bloud and substance of thy body: so it may be more unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the *Bread* of the *Sacrament*, though consecreted of many *Graines*, yet makes but one *Bread*: so must thou remember, that though all the faithfull are many; yet are they all but one *mysticall bodie*, whereof *Christ* is *Head*. And therefore thou must love every *Christian* as thy selfe, and a member of thy bodie.

Thus farre of the duties to bee done at the receiving of the holy *Sacrament*, called *Meditation*.

3. Of the duties which we are to performe after receiving of the holy *Communion*, called *Action*, or *Practice*.

THE dutie which wee are to performe after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

1 Cor.
10, 17.
Vnus
est panis
communione
Sacramenti,
non autem
necessario
unus
numero.

The

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else after that we are gone *home*.

Those that wee are to performe in the *Church*, are either severall from our owne *soules*, or else joyntly with the *Congregation*.

The severall duties which thou must performe frō thine owne *Soule*, are three: First, thou must bee carefull (that forasmuch as *Christ* now dwelleth in thee, therefore) to entertaine him in a *cleane heart*, and with *pure affections*; for, the *most Holy* will be *holy* with the *holy*: for if *Ioseph* of *Arimathea*, when he had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *sweete odours* and *fine linnen*, and laid it in a *new Tombe*; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his *Roomes* with the *odoriferous Incense* of *Prayers* and all *pure affections*? If *God* required *Moses* to provide a *Pot of pure Gold* to keepe the *Manna* that fell in the *wildernesse*: what a *pure heart* shouldest thou provide to receive this *divine Manna*, that is *come downe from heaven*?

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke *Christ* in his *Temple*, so now having there found him in the midst of his *Word* and *Sacrament*, bee carefull with joy to

Psal. 138.
26.

Sancta
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sanctis.

Luk. 2,
16.

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carry him home with thee, as they did.

And if the man, that found but *his lost sheepe*, rejoyced so much, how canst thou, having found the *Saviour of the World*, but rejoyce much more? Luk. 15
6.

Secondly, thou must offer the *sacrifice of a privat thanks-giving* unto God for this inestimable grace and mercy; for as this action is common unto the whole Church; so is it applied particularly to every one of the faithfull in the Church, and for this particular mercy, every soule must joyfully offer up a particular sacrifice of *Thanks-giving*. For if the *Wisemen* rejoyced so much when they saw the *Starre* which conducted them unto Christ, and worshipped him so devoutly, when hee lay a *babe* in the *manger*, and offered unto him their *Gold, Myrrh, and Franckincense*, how much more shouldest thou rejoyce now, that thou hast both seene and received this *Sacrament*, which guideth thy Soule unto him where hee sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the *Gold of a pure Faith*, the *Myrrh of a mortified heart*, and this or the like *sweet Incense of Prayer, and Thanks-giving*.

A Prayer

*A Prayer to be said after the receiving
of the Communion.*

WHat shall I render unto thee (O blessed Saviour) for all these *blesings*, which thou hast so graciously bestowed upon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? Where thou mightest have made mee a *Beast*, thou madest mee a *Man* after thine *owne Image*. When by sinne I had lost both, *thine Image*, and *my selfe*: thou didst renew in me *thine Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given unto mee thy Seale and pledge of my *Redemption*; nay, thou hast given thy selfe unto me, O *bleſſed Redeemer*. Oh, what an inestimable *treasure of riches*, & overflowing *Fountain of grace* hath he got, who hath gained thee! No man ever *touched* thee by *faith*, but thou diddest *heale* him by *grace*: for thou art the *Author of Salvation*, the *remedy of all evils*, the *medicine of the sicke*, the *life of the quicke*, and the *resurrection of the dead*. Seemed it a small matter unto thee to appoint thy holy *Angels*, to attend upon so vile a creature as I am; but that thou wouldest enter thy selfe into my *Soule*, there to *preserve*, *nurish* and *cherish* me unto life everlasting?

If the *carkasse* of the *dead Prophet* ^{King.} could revive a *dead man* that touched ^{13, 21.} it; how much more shall the *living bodie* of the *Lord of all Prophets* quicken the *faithfull*, in whose heart he *dwell*eth? And if thou wilt raise my *bodie* at the *last day* out of the *dust*; how much more wilt thou now *revive* my *Soule*, which thou hast *sanctified* with thy *spirit*, and *purified* with thy *bloud*? O *Lord*, what could I more desire, or what couldest thou more bestow upon me, then to give me thy *Bodie* for *meate*, thy *Bloud* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou *Lord*, endurest the *paine*, and I doe reape the *profit*: I received *pardon*, and thou diddest beare the *punishment*. Thy *teares* were my *Bath*, thy *wounds* my *weale*, and the *injustice* done to thee, satisfied for the *judgement* which was *due* to me. Thus by thy *Birth*, thou art become my *Brather*; by thy *Death*, my *Ransome*; by thy *Mercie*, my *Reward*; and by thy *Sacrament*, my *nourishment*. O *divine food*! by which the *sonnes of men* are transformed into the *sonnes of God*: so that *mans nature* dyeth, and *Gods nature* liveth, and ruleth in us. Indeed, all *creatures* wondred, that the *Creator* would bee inclosed nine *Moneths* in the *Virgins Wombe*, (though her *wombe* being replenished with the *holy Ghost*, was more splendid

then the *Starry Firmament*.) But that thou shouldest thus humble thy selfe to dwell for ever in my Heart, which thou foundest more uncleane then a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ who, though invited, would not chafe with *Mary*, rather to kneele at thy feete, then presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never bee wanting to wash thy blessed feete, and to lament my filthy finnes. And albeit I cannot weepe so many teares as may suffice to wash thy holy Feete, yet Lord, it is sufficient that thou hast shedde *Bloud* enough to cleanse my sinfull soule. And I am fully (O Lord) assured, that all the daintie fare, wherewith the *dissonant* *Pharisee* entertained thee at his table, did not so much please thee, as those teares which penitent *Mary* poured under the Table. I would therefore wish with *Jeremy*, that my teares were a *Fountaine* of teares, that seeing I can by no meanes yeeld sufficient thanks for thy love to mee; yet I might by continuall teares, testifie my

love

love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, *that hee is worthy, whom thou in favour accountest worthy.* And seeing that now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this unspeakeable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirme thy favour unto thy Servant, and say of mee as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with David, *Thou O Lord hast blessed my Soule, and made it thy house, & it shall be blessed for ever.* And seeing it pleased thee to blesse the house of Obadiah & all his houshold, whilest the Arke of the Lord remained in his house: I doubt not but thou wilt much more blesse my soule & bodie, & all that doe belong unto me, now that it hath pleased thy Majesty, of thine owne good will, to enter under my roose, & to dwell for ever in my poore cottage. Blesse me, O Lord, so that my finnes may wholly bee remitted by thy blood, my conscience sanctified by thy Spirit, my minde enlightened by thy Truth, my heart guided by thy Spirit, & my will in all things subdued to thy blessed will & pleasure. Blesse me with all graces which I want, & increase in me those good gifts, which thou hast already

Gen. 27

33.

1 Chr.

17, 27.

1 Sam.

6, 11,

12.

Gen. 32
4, &c.

Exod.
33, 14.

Cont. 3,
6.

bestowed upon me. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by *Faith* within mee; surely, Lord, I will never let thee goe, except thou blesse mee, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevaile over sinne and Satan. And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Iacob*, because the day breaketh, and thy grace beginneth to dawne and appeare. But I from my soule, humbly with the *Emautes* entreate thee, O sweete Iesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation, yea, my last long night of death appeareth: O blessed Saviour, stay with me therefore now and ever. And if thy presence goe not home with me, carry me not from hence. Goe with mee, and live with mee, and let neither death nor life separate mee from thee. Drive me from my selfe, draw me unto thee. Let me be sicke, but sound in thee, & in my weakenesse let thy strength appeare. Let me seeme as dead, that thou alone mayest be scene to live in mee, so that all my members may be but Instruments to act thy motions. Set me as a Seale upon thine Heart, and let thy zeale be settled upon mine, that I may be out of love with all: that I

may

may be onely in love with thee. And grant, O Lord, that as thou now vouchsafest mee this favour, to sit at thy Table to receive this Sacrament in thy House of grace, so I may hereafter through thy mercy, be received to *eate and drinke at thy Table in thy Kingdome of glory.* And for thy mercy, I doe here with the foure Beasts, and foure & twenty Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed me with thy blood, & that salvation commeth onely from thee.* And therefore unto thee I doe yeelde all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and majesty, O my Lord, and my God, for evermore, Amen.

Luk. 22
30.

Apoc.
5, 9.

Apoc. 7
10, 11,
12.

Thirdly, seeing Christ hath sacrificed himselfe for thee: (and all that thou canst give is too little) therefore thou must offer thy selfe to bee a *living, holy & acceptable sacrifice* unto God; by serving him in *righteousnesse* and *holines* all thy dayes. Thus *Tertulian* witnesseth, that in his time, a Christian was knowne from another man, only by the *holinesse* and *uprightness* of his life.

Rom.
12, 1.
Luk. 17
5.

2. Of the duties which we are to do after the Communion, joyntly with the Congregation.

THe duties to be performed joyntly with the Church, are three. First,

Which
is pro-
bable to
have
been
the 113
Psalms.
1 Cor.
16, 1.
Rom.
15, 27.
* Qui
copio-
siores
sunt &
volunt,
pro ar-
bitrio
quisque
suo
quod
visum
est con-
tribu-
unt, &
quod
ita col-
ligitur,
apud
præpo-
situm
depo-
nunt:
arque
inde il-
le opi-
tatur
pupillis
& vi-
duis,
& qui
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ter

publike Thankesgiving, both by Prayers,
and singing of Psalmes: thus Christ
himselſe and his Apostles did. Se-
condly, Ioyning with the Church, in gi-
ving (every man according to his
abilitie) towards the reliefe of the poore.
This was the manner of the primi-
tive Churches, to make Collections and
* Love-Feasts after the Lords Supper,
for the reliefe of the poore Christi-
ans. Thirdly, when thanks and
praise is ended; then with all reve-
rence to stand vp, and to receive the
blessing of God, by the mouth of his
Minister, and to receive it as if thou
diddest heare God himselſe pronoun-
cing it unto thee from heaven. For
by their blessing, God doth blesse his
people.

Thus farre of the duties to bee practised
in the Church.

The duties which thou art to pra-
ctise after that thou art departed
home, are three. First, to observe dili-
gently; whether thou hast truely re-
ceived Christ in the Sacrament. Which
thou mayest thus easily perceive, for
seeing his flesh is meat indeede, and his
bloud is drinke indeede, and that he is so
full of grace, that no man ever tou-
ched him by Faith, but hee received

morbum aut aliquam aliam causam egent, &c. Apoc. 3.
Iusti. Mart. ἡ γὰρ ἐξουσία ἐστὶν τοῦ ποιῆσαι τὰς ἐντολὰς
præsumptum. Tert. Ap. adv. Gent. cap. 39. Numk. 6, 23, 27.
Iobas. 6, 56.

vertue from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receive grace and power to be cleansed from thy finnes and filthinesse. For if the *Hemorrhise*, that did but touch his garment, had her *bloudie issue*, that continued so long, *forthwith* stanchèd: how much more will the *bloudie issue* of thy sinne bee stanchèd, if thou then hast truly eaten and drunke the *very flesh and blood of Christ*? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ.

Math.
5, 29.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy covenant, and vowed newnesse and amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former finnes any more: knowing that the *uncleane spirit*, if ever he can get into thy Soule againe, after that it is swept and garnished, he will enter forcible possession, with seaven other *Diavels* worse then himselfe: so that the end of that man shall be worse then his beginning. Be ye not therefore like the *Dog* that returnes to his vomit, or the *washed Sow*, that walloweth in the mire againe. And returne not to thy malice, like to the *Adder*, who laying aside her poyson while shee drinkes, takes it up againe, when shee hath done. But when either

Math.
12, 24.
Ec.

2 Pet. 2
22.

a Cant.
 5, 3.
 b Ps. 45
 7.
 Heb. 1,
 9.
 c Cant.
 1, 3.
 d Psal.
 34, 8.
 Scio
 Romæ
 hanc
 esse
 consue-
 tudinē,
 ut fide-
 les sem-
 per
 Christi
 corpus
 accipi-
 ant,
 Hier.
 Apol.
 ad Iov.
 Quoti-
 die
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 onem
 Eucha-
 ristie
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 pere
 non
 laudo.
 nec re-
 prehen-
 do. O-
 mnibus
 Domi-
 nicis
 diebus
 com-
 muni-
 candum

the Drvell or thy flesh shall offer to tempt & moove thee to relapse into thy former finnes: answer them as the Spouse doth in the Canticles,^a I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them againe?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the eager desire of receiving it often againe. For the ^b bodie of Christ as it was anointed with the oyle of gladnes above his fellowes, so doth it yeeld a sweeter savour then all the Oyntments of the world: The fragrant smell whereof allureth all Soules, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. Because ^c of the savour of thy good Oyntments, therefore doe the Virgins love thee. O taste therefore, and often ^d see how good the Lord is, saith David. This is the Commandement of Christ himselfe, Doe this in remembrance of mee, & in doing this, thou shalt shew thy selfe best mindfull and thankfull for his death. For as oft as yee shall eat this bread, and drinke this cuppe, yee shall shew the Lords death untill hee come. And let this bee the chiefe end, whereunto both thy receiving and living tendeth: that thou mayest bee a holy

suadeo & hortor, si mens sine affectu peccandi sit, Aug. (vs potius Genadij) lib. de Eccl. Dog. c. 53.

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Christian, zealous of good workes, purged Tit. 2, from sinne, to live soberly, righteously & 12, 14. godly in this present world; that thou maist bee acceptable to God, profitable to thy brethren, and comfortable unto thine owne soule.

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practise of Piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soone as thou perceivest thy selfe to be visited with any sicknesse, meditate with thy selfe :

1. That misery commeth not forth of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the Philistims supposed that their Mice and Emerodes came,) but from mans wickednesse, which as sparkles breaketh out. Man suffereth (saith Ieremie) for his sinnes. Fooles (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. As therefore Salomon adviseth a man to carry himselfe towards an earthly Prince; *If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart*

Iob 3, 6.

1 Sam. 6, 5.

Lam. 3 39.

Psalms 107, 17.

Eccles. 10 4.

despaire: for repentance pacifieth great sins. And *whosoever returneth in his affliction to the Lord God of Israel, & seekes him, he will be found of him.*

2. Shut too thy Chamber dore; *Examine thine own heart upon thy bed, search and trie thy wayes.* Search as diligently for thy capitall sin, as *Ioshua* did for *Achan*, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their finnes; yet when his anger is incensed, hee chiefly taketh occasion to chasten, & enter with them into judgement, for some *one* grievous sinne, wherein they have lived without Repentance.

3. When thou hast thus considered all thy finnes, put thy selfe before the Iudgement Seate of God, as a Fellow or Murtherer standing at the Barre of an earthly Iudge: and with griefe and sorrow of heart *confesse* unto God all thy knowne finnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay the open, with all the circumstances of the *time, place, & manner* how they were committed, as may most serve to aggravate the *hainousnes* of thy finnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy selfe before the righteous Iudge of heaven and earth, *guilty* of eternall death and damnation, for those thy

hainous

2 Chro.
35.4.

Matth.

6, 6.

Psalms.

4, 4.

Lam. 3

40.

Iosh. 7.

16, &c.

Prov.
28, 30.

hainous finnes & transgressions. And having thus *accused* and *judged* thy selfe; cast downe thy selfe before the Foot-stoole of his Throne of grace: assuring thy selfe, that whatloever the *Kings* of *Israel* bee; yet the *God* of *Israel* is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgivenessse, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou mayest doe, in these or the like words.

Psalm.
99, 5.
Heb. 4,
20, 21.
1 Reg.
20, 31.

A Prayer when one begins to be sicke.

O Most righteous Iudge, yet in Iesus Christ, my gracious Father: I wretched sinner doe heere returne unto thee (though driven with paine and sicknesse) like the *Prodigall Childe* with want and hunger: I acknowledge, that this sicknesse and paine comes not by blinde *Chance*, or *Fortune*, but by thy Divine *Providence*, and speciall *appointment*. It is the stroake of thy heavy hand, which my finnes have justly deserved; and the things that I feared, are now fallen upon me: Yet I doe wel perceive, that in wrath thou rememberest mercy; whē I consider, how many,

Hab. 3,
2.

and

and how hainous are my *sinnes*, and how few and easie are thy *corrections*. Thou mightest have struckē me with some fearefull and sudden death, whereby I should not have had either *time* or *space* to have called upon thee for *grace* and *mercy*; and so I should have *perished* in my *sinnes*, and have beene for ever *condemned* in Hell.

But thou; O Lord, visitest mee with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest; giving mee (by this sickenesse) both warning and time to repent, and to sue unto thee for *grace* and *pardon*: I take not therefore, O Lord, this thy visitation, as any *signe* of thy *wrath* or *hatred*; but as an assured *pledge* and token of thy *favour* and *loving kindenesse*, whereby thou doest with thy temporall Iudgements drawne mee to
 1 Cor. 13, 13. Iudge my *selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse and unpenitent world. For thy holy Word assures mee, that *whom thou lovest*,
 Heb. 11, 6, 7, &c. thou thus *chastenest*; and, that thou *scourgest every Sonne that thou receivest*: That if I endure thy *chastening*, thou offerest thy *selfe* unto mee, as unto a *Sonne*, and that all that continue in *sinne*, and yet escape without *correction* (wherof all thy Children are *partakers*) are *Bastards* and not *Sonnes*: and that thou *chastenest mee*

for my profit, that I may bee a partaker of thy holinesse. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie? and now being provoked by my finnes and unthankfullnesse, hast such *Fatherly* and *profitable* ends, in inflicting upon mee this sicknesse and correction?

I confesse, Lord, that thou doest justly afflict my *Bodie* with sicknesse; for my *Soule* was sicke before of long prosperitie, and surfeited with ease, peace, plentie, and fulnesse of Bread: And now, O Lord, I lament & mourne for my finnes; *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I; void of all goodnesse by Nature, and full of evill by sinfull Custome! Oh, what a world of sinne have I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings wooed mee to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine owne nature, then the *deserts* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *All-saving* death, which hee hath voluntarily suffered for all which beleeve in him: *Have mercy upon me, according to the multitude of thy mercies:*

Exech.
19, 49.

Psa. 51
1.

Psalm.

51, 11.

Psalm.

25, 7.

Hos. 14

4.

* Here

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science.

Matth.

3, 17.

Turne thy face away from my finnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts: For if thou doest reject me, who will receive me? or who will succour me, if thou doest forsake me? But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy: For though my finnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood, especially those finnes, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me*. And seeing that of thy love thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, save now the price of thine owne Blood, when it shall cost thee but a smile upon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, unto thy Father: for though there bee nothing in mee that can please him; yet I know, that in thee, and for thy sake, hee is well-pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remoove this sicknesse from me, and restore me to my former health againe; that

I may

I may live longer, to set forth thy glory: and to bee a comfort to my friends, which depend upon me: and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner & the easier be delivered from this paine & sicknesse, direct mee, O Lord, I beseech thee, by thy Divine Providence, to such a *Physician* and *helper*, as that (by thy *bleſſing* upon thy meanes) I may recover my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this *sicknesse* unto me, so thou wouldest likewise bee pleased to send thy *Holy Spirit* into my *heart*, whereby this present sicknesse may be sanctified unto mee: that I may use it as thy *Schoole*, wherein I may learne to know the greatnesse of my miserie, and the riches of thy mercie: that I may bee so *humbled* at the one, that I *despaire* not of the other: & that I may so renounce al confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weake a vessell I am full of frailtie

Ephes.
5.29.

and

and imperfections; and that by nature
Iam. 1, I am angry and froward under every
17. croffe and affliction; O Lord, who
Ioh. 3, art the *giver of all good gifts*, arme mee
27. with patience to endure thy blessed
1 Cor. will and pleasure; and of thy mercy
10, 13. lay no more upon mee, then I shall
 bee able to endure and suffer. Give
 mee grace to behave my selfe in all
 patience, love, and meekenesse, unto
 those that shall come and visit mee:
 that I may thankfully receive, and
 willingly imbrace all good counsels
 and consolations from them: And
 that they may likewise see in mee
 such good examples of *Patience*, and
 heare from mee such godly lessons of
Comfort, as may bee arguments of my
 Christian Faith and profession, and
 instructions unto them, how to behave
 themselves, when it shall please thee
 to visit them with the like affliction,
 or sicknesse. I know, O Lord, I have
 deserved to dye; and I desire not lon-
 ger to live, then to amend my wicked
 life, and in some better measure to
 set forth thy glory. Therefore, O Fa-
 ther, if it bee thy blessed will, restore
 mee to health againe, and grant mee
 a longer life. But if thou hast, accor-
 ding to thine eternall Decree, appoin-
 ted by this sicknesse to call for mee
 out of this transitory life; I resigne
 my selfe *into thy hands* and holy plea-
Psalms. sure; *thy blessed will bee done*, whether
31, 5.

it bee

it bee by life or by death. Onely I beseech thee of thy mercy forgive mee all my sinnes, and prepare my poore Soule; that by a *true faith*, and *unsained repentance*, shee may be ready against the time that thou shalt call for her out of my sicke and sinfull bodie. O heavenly Father, who art the hearer of *Prayers*; *Hear thou in Heaven this my Prayer*, and in this extremitie grant mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and Mediatour; for whose sake thou hast promised to heare us, and to grant *whatsoever wee shall aske of thee in his Name*. In his Name therefore, and in his owne words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven, &c.*

Psalms.
68, 2.
1 *King.*
39, 8.

Iob. 16
23.

Having thus reconciled thy selfe unto God in Christ:

I. Let thy next care bee to *set thy house in order*, as *Isay* advised King *Exekias*; making thy last *Will and Testament* (if it bee not already made.) If it bee made, then peruse it, confirme it; and for avoyding all doubts and contention, *publish* it before *Witnesses*: that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last will and *Testament*; and so deliver it locked or sealed up in some Boxe, to the

Isa. 38,
1.

Dd.

keeping

keeping of a faithfull friend, in the presence of honest witnesses.

I I. But in making thy Testament, take a religious Divines advice; how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to Law.

Dispatch this, before thy sicknesse doth encrease, and thy memory decay; least otherwise thy Testament prove a Dotement, and so bee another mans Fancy, rather then thy Will.

I I I. To prevent many inconveniences, let mee recommend to thy discretion two things:

1. If God hath blessed thee with any competent state of Wealth, make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most neede of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soule in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thine abilitie, in thy life time; that thy life may seeme an ease, and not a yoke unto them: yet so give, as that thy Children may be still beholden unto thee, and not thou unto them. But if thou keepe all in thy hands

whilest

whilest thou livest, they may thanke death, & not thee, for the portion that thou leavest them. If thou hast no Children, & the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow the upō any charitable or pious uses, put not over that good worke to the trust of others; seeing thou seest how most of other mens *Executors*, proove almost Executioners: And if friends be so unfaithfull in a mā's life: how much greater cause hast thou to distrust their fidelitie after thy death?

Lamentable experience sheweth how many *dead-mens wills* have of late either beene quite *concealed*, utterly *overthrowne*, or by cavils and quirkes of Law *frustrated* or *altered*: whereas by the ^a *Law of God*, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the day of the *Resurrection*, will be a *just Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should bee * construed as it might come neereſt to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds, light on the *Actors* that doe them: not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* bee

^a Gal. 9.
15.

Heb. 9.
17.

2 Cor. 5.
10.

Eccles.
12, 14.

Rom. 2.
15.

1 Cor. 4.
5.

Act. 7.
37.

32.
+ Vo.

Intas
testato-

ris ma-

gis in-

spicien-

da est

quam

verba,

l. cum

virum

§ faul.

C. de

fide,

cum §.

ad leg.

Fol. l. si

§. ad

Tre. l.

ubi. §.

te ro-

go.

* Ma-
trimo-
nium
inter
Aurum
& Ar-
cam,
divor-
tium
inter
Deum
& Ani-
mam,
Aug.
Felix
quem
faciunt
aliena
pericu-
la cau-
tum.
Gal. 6,
9.
Math.
10, 42.
Mat. 9,
41.
Math.
23, 41.
Luk. 14
14, and
13, 22.
1 Cor.
15, 58.
Apoc.
14, 13.
a Job
14, 5.
b Job
33, 24.
c 2 Km
20, 7.
and 5,
7, 9, 10
Job. 9,
7.

warned by such *wretched examples*, not to * *marry their mindes* to their *Money*; as that they will do no good with their *goods*, till death divorceth them. Considering therefore the shortnesse of thine owne life, and the *uncertaintie* of others just dealing after thy death, in these *unjust dayes*: let mee advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy *life time*, thine owne *Administrator*, make thine owne hands thine *Executors*, and thine owne eyes thy *Over-seers*; cause thy *Lanthorne* to give her light before thee, and not *behinde thee*: give God the glory, and thou shalt receive of him in *due time* the reward, which of his grace and mercy hee hath promised to thy *good workes*.

4. Having thus set thy *House* and *Soule* in order (if the determined number of thy dayes be not expired) a God will either have mercy upon thee, and say, *b Spare him* (O *killing Maladie*) *that hee goe not downe into the pit*; for I have received a *reconciliation*: Or else his *Fatherly providence* wil direct thee to such a *Physician*, and to such *meanes*, as that by his *c blessing* upon their *endeavours*, thou shalt *recover*, and bee restored to thy former health againe. But in any wise, take heede that thou, nor none for thee, send unto *Sorcerers, Wizards, Charmers, or*

Inchanters, for helpe : for this were to leave the *God of Israel*, and to goe to *Baalzebub*, the god of *Ekron*, for helpe, as did wicked *Ahazia*; and to breake thy Vow which thou hast made with the blessed *Trinity* in *Baptisme*. And bee sure, that God will never give a blessing by those meanes which hee hath accursed : but if he permit *Satan* to cure thy body, feare lest it tend to the damnation of thy soule. Thou art tried : beware.

2 King.
1, 2, 3.

Levit.
20, 6.

Deut.
18, 10,

Eccl.
1 Thes.

2, 10.
Deut.

13, 3.

2 Chro.
16, 12.

5. When thou hast sent for the *Physician*, take heede that thou put not thy trust rather in the *Physician* then in the *Lord*, as *Asa* did; of whom it is said, that hee sought not to the *Lord* in his disease, but to the *Physicians* : which is a kinde of idolatry, that will increase the *Lords* anger, and make the *Physicke* received uneffectuall. Use therefore the *Physician* as *Gods Instrument*; and *Physicke*, as *Gods meanes*. And seeing it is not lawfull without Prayer to use ordinary foode, 1 Tim. 4, 4, much lesse extraordinarie *Physicke* (whose good effect depends upon the blessing of God :) before thou takest thy *Physicke*, pray therefore heartily unto God to blesse it unto thy use, in these or the like words:

Isa. 1,
5, 7.

Ier. 8,
22.

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of Health, and of Sicknesse,

of Life, and of Death; who killest, and
 makest alive; who bringest down to the
 grave and raisest up againe: I come unto
 thee, as to the onely Physician, who
 canst cure my Soule from *sinne*, and
 my Bodie from *sickenesse*. I desire
 neither life nor death, but referre my
 selfe to thy most holy will: For,
 though we must needs dye; and being
 dead, our lives are as water spilt on the
 ground, which cannot bee gathered up
 againe: yet hath thy gracious provi-
 dence (whilest life remaineth) appoy-
 nted meanes which thou wilt have thy
 Children to use, & (by the lawfull use
 thereof) to expect thy blessing upon
 thine owne meanes, to the curing of
 their sicknesse, and restitution of their
 health. And now, O Lord, in this my
 necessity, I have, according to thine
 ordinance, sent for thy servant (the
 Physician) who hath prepared for mee
 this Physicke, which I receive as mea-
 nes sent from thy fatherly hand: I be-
 seech thee therefore, that as by thy
 blessing on a lumpe of drie figs, thou
 didst heale Ezechias sore; that hee re-
 covered; and by seven times washing
 in the river of Iordan, didst cleanse
 Naaman the Syrian of his Leprosie;
 and diddest restore the man that was
 blinde from his birth, by anoynting his
 eyes with Clay and Spittle, and sending
 him to wash in the poole of Siloam; and
 by touching the hand of Peters wives

1 Sam.
 8, 6.

2 Sam.
 14, 14.

1sa. 38,
 21.

Joh. 9,
 6, 7.

Mar. 1,
 31.

Mo-

Mother, diddest cure her of her Feaver; and didst restore the Woman that touched the hemme of thy Garment, from her bloudie issue: So it would please thee, of thine infinite goodnesse and mercie, to sanctifie this Physicke to my use, and to give such a blessing unto it, that it may (if it bee thy will and pleasure) remove this my sicknesse and paine, and restore mee to health and strength againe. But if the number of those dayes which thou hast appointed for mee, to live in this Valley of misery, be at an end; and that thou hast sent this sicknesse, as thy Messenger, to call mee out of this mortall life: then (Lord) let thy blessed will bee done; for I submit my will to thy most holy pleasure. Onely I beseech thee encrease my Faith, and Patience, and let thy Grace and mercie bee never wanting unto mee; but in the middest of all extremities, assist mee with thy Holy Spirit, that I may willingly & cheerefully resigne up my Soule (the price of thine owne blood) into thy most gracious hands and custodie. Grant this, O Father, for Iesus Christ his sake; to whom with thee, and the Holy Ghost, bee all honour and glory, both now and evermore, Amen.

Mat. 8.
20,
&c.

Iob 14.

Meditations for the sicke.

WHilest thy sicknesse remaineth, use often (for thy comfort) these

few Meditations, taken from the *ends* wherefore God sendeth afflictions to his Children: Those are ten.

1. That by afflictions, God may not onely * correct our finnes past, but also worke in us a deeper *loathing* of our naturall *corruption*, and so prevent us from falling into many other sins, which otherwise wee would commit: like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *Candle*, that hee may the rather learne to beware of falling into a *greater fire*. So that the *Child of God* may say with *David*,^a *It is good for mee that I have beene afflicted, that I may learne thy statutes*: for,^b *before I was afflicted, I went astray, but now I keepe thy Word*. And indeed (saith *S. Paul*)^c *Wee are chastened of the Lord, because wee should not bee condemned with the world*. With one *Crosse* God maketh two Cures: the *chastisement* of sins past, & the *prevention* of sinne to come. For though the eternall *punishment* of sinne, (as it proceedeth from *Iustice*) is fully pardoned in the *Sacrifice* of *Christ*: yet wee are not (without serious judging of our selves) exempted from the temporall *chastisement* of sinne; for this proceedeth onely from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, that his *sinnes were forgiven*; yet that the *Sword*

* Deus
suos
percu-
tit, ut
emend-
et,
Hier.
Com.
in *Esa.*
lib. 6.
Deus
calam-
itates
infligit,
non
extin-
guere,
sed ca-
stigare
nos cu-
piens,
Hagl.
Ser. 3.
indi-
vites.

^a *Psal.*
119,
71.

^b *Psal.*
119,
67.

^c *Cor.*
11, 32.

¹ *Sam.*
12, 10.

(of)

(of chastisement) should not depart from his House, and that his Childe should surely die. For GOD, like a skilfull Physician, seeing the Soule to bee poysoned with the settling of sinne; and knowing that the raigning of the flesh will proove the ruine of the Spirit, miniteth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the Soule more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chasten so severely his Children, whom otherwise hee loveth so dearly.

Verse
13.

* Heb.
12, 6,
7, 8.

a Ad
in ala
ser-
vantur
non
mori-
tura
mali.

1 Sam.
2, 25.

b Nam-
que
favor
nimis
non est
favor,
ira sed
ingenit:
At fa-
vor in
magno
sape
dolore
latet.
Basil.
Anth.
sacr.

2. God sendeth affliction, to seale unto us our Adoption: * For every childe whom God loveth, hee correcteth. And hee is a Bastard that is not corrected. Yea, it is a sure note, that where GOD seeth sinne, and smites not, there hee detests and loves not. Therefore it is said, that hee ^a suffered the wicked Sonnes of Ely to continue in their sins without correction, because the Lord would slay them. On the ^b other side, there is no surer token of Gods fatherly love and care, then to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seale of Adoption, no signe of Reprobation. For the purest Corne is cleanest fanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed, and

* Cre-
bris
tribu-
lationi-
bus Ec-
clesiam
suam
Domini
us ex-
ercet:
ne si
cuncta
tempo-
ralia
forte
prospe-
re cur-
ram, in-
colatu
presen-
tis exi-
lii de-
lectata,
minus
coele-
stem
patriam
suspi-
cet.
Beda in
Cant.
Mun-
dani
affectus
presen-
tia
amat,
tempo-
ralia
cumu-
lat, spi-
ritualia
negli-

the truest Christian heaviest crossed.
3. God sendeth affliction, to weane
our hearts from *too much* loving this
world and worldly vanities: and to
cause us the more earnestly to desire
and long for **eternall life*. For as the
Children of *Israel* (had they not beene
ill intreated in *Egypt*) would never
have beene so willing to goe towards
Canaan: so (were it not for the crosses
and afflictions of this life) Gods chil-
dren would not so hartily long, and
willingly desire for the Kingdome of
Heave. For, we see many *Epicures*, that
would be content to forgoe Heaven,
on condition that they might still
enjoy their earthly pleasures, and
(having never tasted the joyes of a
better) how loth are they to depart
this life? whereas the **Apostle* (that
saw Heavens glory) tells us, that there
is no more comparison betwixt the
joyes of *Eternall life*, and the plea-
sures of this *world*, than there is be-
twixt the *filthiest dung*, and the plea-
santest meat: bor betwixt the stinking
dung-hill, and the fairest *bed-Chamber*.
As therefore a loving Nurse puts *war-
merwood* or *mustard* on the brest, to
make the *c* Childe the rather to for-
sake the dug, so God mixeth some-

git, & cum totus se spargit in lnis, nil potest amare de-
summis. *Iustin. Patriarch. de disc. Monast. cap. 4.* a 2 *Cor.*
13. b *Phil.* 3, 8. c Ne sancti viri aliqua elatione in hac vita
superbiant, quibusdam temptationibus reprimuntur. *Enchir.*
lib. Reg.

times affliction with the pleasures and prosperitie of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evill world, and so by *Riches* grow proud; by *Fame* insolent, by *liberty* wanton, and *spurne* ^a *with their heele against the Lord, when they waxe fatte.* For if Gods Children love the world so well, when (like a *curst Stepmother*) she mis-useth and strikes us, how should wee love this *Harlot*, if shee smiled upon us, and stroaked us, as she doth *her owne worldly Brats*? Thus doth God (like a wise and loving Father) ^b *em-pitter* with *crosses* the pleasures of this life to his children, that (finding in this *earthly* state no *true* and *permanent* joyes,) they might sigh and long for *eternall* life, where *firme* and everlast- ing joyes are onely to be found.

4. By affliction and sickeneffe God exerciseth his *Children*, and the graces which hee bestoweth upon them. Hee refineth and tryeth their *faith*, as the *Goldsmith* doth his *Gold* in the *Furnace*, to make it shine more glistering and bright: hee stirreth us up to *pray* more diligently & zealous- ly, and proveth what *patience* we have learned all this while in his *Schoole*.

^a *Deut.*
12, 15.
^b *Pet.*
1. 7.
^g *Vt*
igne
purgati
& ab
admix-
tione
vitiorsi
carna-
lium
defec-
cati,
splen-
deant
exami-
nate
inno-
centium
clarita-
te.
Hil. in
Psa. 58
^h *Scho-*
la cru-
cis
schola
lucis:
Guber-
nator in
tempe-
state
dignos-
citur, in
acie
miles
proba-
tur, de-
licata
jactatio
est, cum
pericu-
lum

non est: conflictatio in adversis, probatio est veritatis, Cyp.
Ser. 4. de Inimic. lxx. 43, 11.

The

The like experience hee maketh of our *Hope, Love*, and all the rest of our *Christian* vertues : which without this triall, would rust like yron unexercised ; or *corrupt* like standing waters, that either have no current, or else are not *powred from vessell to vessell* ; whose taste remaineth, and whose scent is not changed. And rather than a man should keepe still the scent of his corrupt nature to *damnation*, who would not wish to bee changed from state to state by crosses and sickenesse, to *Salvation* ? For as the *Camomile* which is trodden, groweth best, and smelleth most fragrant ; & as the fish is *sweetest* that lives in the *saltest* waters : so those *soules* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Crosse*.

Iob 1,
9, 10.

5. GOD sendeth afflictions, to demonstrate unto the world the *true-nesse* of his childrens love & service. Every *hypocrite* will serve God whilst hee prospereth and bleisseth him, as the *Devell* falsely accused *Iob* to have done ; but who (save his loving Childe) will love and serve him in *adversity*, when God seemeth to bee angry and *displeased* with him ? yea, & cleave unto him most inseparably, when hee seemeth (with the *greatest frowne*, and *disgrace*) to reject a man, and to cast him out of his favour ? yea, when hee seemeth to wound and kill

as an enemy: yea, then to say with *Iob*? *Though thou Lord kill mee, yet will I put my trust in thee?* The loving and serving of G O D, and trusting in his mercie in the time of our correction and misery, is the truest note of an unfained childe and servant of the Lord.

6. Sanctified affliction is a singular helpe to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke mee diligently.* *Egypt*s burdens made *Israel* cry unto G O D. *Dauids* troubles made him pray. *Hezechias* sicknesse made him to weepe: and miserie drove the *Prodigall Childe* to returne and sue for his Fathers grace and mercie. Yea, wee reade of many in the Gospell, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health and prosperity as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Arke of Noah*, the higher it was tossed with the *Floud*, the neerer it mounted towards *Heaven*; so the sanctified Soule, the more it is exercised with affliction, the neerer it is lifted towards God. Oh blessed is that *Crosse*, that draweth a sinner to h come (upon the knees of his heart) unto Christ, to confesse his owne misery, and to implore his

Iob 13.
15.

Hos. 5,
15.

Exod.
3, 7.
Psa. 36
7.
Isa. 33,
23.
Luk. 15
16, &c

h Deus
non
dele-
atur
poenis
nostris,
sed
confes-
sionem
querit
erro-
ris,
Alb. in
Psa. 4
peni-
tent.

end-

endlesse mercy! Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather driven by *affliction* and *miserie*!

7. Affliction worketh in us *pity* and *compassion* towards our fellow-brethren, that bee in distresse and misery: whereby wee learne to have fellow-feeling of their calamities: and to condole their estate as if wee suffered with them. And for this cause *Christ* himselfe would suffer, and bee tempted in all things like unto us (sinne onely excepted) that hee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say unto *Christ*;

Non ignore mali miseris succurrere
Christe.

Our frailtie sith (O *Christ*) thou didst perceive:

Condole our state, who still in frailtie cleave.

8. God useth our sickenneses and afflictions, as meanes and examples both to a manifest unto others the faith and vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as wee. For there

Heb. 13
3.

Heb. 4.
13, and
1, 18, &
5, 8, 9.

a Sinit
Deus
justum
incide-
re in
calami-
tates,
ut vir-
tutem,
quæ
in illo
latebat,
aliis a-
pertam
mani-
festam-
que
faciat;
Dam.
lib. 2. de
Orch. c.
19.

can

can bee no greater *encouragement* to a weake Christian, than to behold a true Professour (in the extreamest sicknesse of his *Body*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh and bloud can understand, or mortal eyes behold in this valley of misery*. And were it not, that wee did see many of those whom we know to bee the undoubted children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oftentimes wee endure, would make us doubt whether we bee the children of God or no. And to this purpose Saint James saith, *God made Iob and the Prophets an example of suffering adversity, and of long patience.*

6. By afflictions God makes us conformable to the *Image of Christ his Son*, who being the *Captaine of our Salvation*, was made perfect through sufferings. And therefore hee first bare the Crosse in *shame*, before he was crowned with *glory*, & did first taste *gall*, before he did eat the *hony combe*: & was first derided *King of the Iewes* by the Souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his

Rom. 8

18.

1 Pet.

4, 14.

Heb. 2,

10.

Heb. 2,

7.

Math.

27, 34.

Luk. 24

42.

Favos

post

mella

gusta-

vit, Ter-

tul. lib.

de Co-

ron.

milit. c.

24.

Fathers

Psa. 24. *Fathers courts.* And the more lively our
7. Heavenly Father shall perceiue the
2 Tim. Image of his naturall Sonne to appeare
4, 7, 8. in us, the better he will love us, and
Apo. 3 when wee have, for a time, borne his
21. likenesse in his sufferings, and fought, and
Apo. 2 overcome, wee shall bee crowned by
17, 18. Christ, and with Christ sit in his Throne,
Phil. 3. and of Christ receive the precious
21. white stone, and Morning starre, that
 Ideo tentan- shall make us shine like Christ for
 tur ever in his glory.

10. Lastly, that the godly may be
 humbled in respect of their owne
 state and miserie: and God glorified
 by delivering them out of their
 troubles and afflictions, when wee
 call upon him for his helpe and suc-
 cour. For though that there bee no
 man so pure, but if the Lord will
 straightly marke iniquities, hee shall
 finde in him just cause to punish him
 for his sinne: yet the Lord in mercie
 doth ^a not alwayes in the affliction of
 his Children respect *their sinnes*: but
 sometime layeth afflictions and cro-
 ses upon them for his glories sake.
 Thus our Saviour Christ told his Di-
 sciples, ^b that *the man was not borne*
blinde for his owne or his Parents sinne
but, that the worke of God should be
shewed on him. So hee told them like-

Ep. 31. *b* *Ioh. 9, 3.*
 nullum contra Deum murmur cordi nostro subrepat: quod
 ad quid hoc creator noster operetur, ignotum est, *Greg.*
Ep. 31. *b* *Ioh. 9, 3.*

wife

wife, that *Lazarus sickness* was not unto the death, but for the glory of G O D. O the unspeakable goodnes of God, which turneth those afflictions, which are the *shame and punishment* due to our finnes, to bee the subject of his *honour and glory*!

These are the blessed and profitable ends, wherefore G O D sendeth sickness and affliction upon his children: whereby it may plainly appeare, that *afflictions* are not signes eyther of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his children whom hee loveth: and therefore chasteneth them in this life; where, upon repentance, therefore remains hope of pardon; rather than to referre the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, the Christians, in the *Primitive Church*, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoyced, that they were counted worthy to suffer for Christs name, Acts 5, 41. And the Christian Hebrewes suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Hebrewes 10, 34. And in respect of those holy ends, the Apostle saith, That though no affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the

Ioh. 11

4.

Malum
pari,
malum
non est:
malum
facere,
malum
est,
Chry. de
prod.
Iud.

a Cum
vexa-
mur ac
premi-
mur,
tum
maxi-
mas
gratias
agamus
indul-
gen-
tissimo
Patri
quod
corru-
ptelam
nostra
non
patitur
longius
proce-
dere,
sed
plagis
ac ver-
beribus
emen-
dat.
Lact. li.
5. c. 23.
Heb. 12
11.

quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as G O D hath sent unto thee this sicknesse : so it would please him to come himselfe unto thee, with thy sicknesse: by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

Meditations for one that is recovered from sicknesse.

IF G O D hath of his mercie heard thy Prayers, and restored thee to thy health againe; consider with thy selfe :

1. That thou hast now received from God, as it were, *another life*: Spend it therefore to the honour of God, in *newnesse of life*. Let thy sin dye with thy sicknesse : but live thou by grace to holinesse.

2. Bee not the more *secure*, that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *Death*: but thinke rather, that G O D (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some *little longer time of respite*: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without further delay, out of this world. For although thou hast

escaped

escaped this, it may bee thou shalt not escape the *next* sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the *Judgement-Seate* of *Christ* by this time, if thou haddest dyed of *this Sicknesse*. Spend therefore the time that remaines, so, as that thou mayest bee able to make a more *cheareful account* of thy life, when it must bee expired indeed.

4. Put not farre off the day of Death: thou knowest not for all this, how neere it is at hand: and (being so fairely warned) bee *wiser*. For if thou bee taken unprovided, the next time thy excuse will bee lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life. Thou hast vowed a vow unto God, *deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou hast vowed.* The uncleane spirit is cast out; Oh let him not re-enter, with *seven worse then himselfe*. Thou hast sighed out the groanes of contrition, thou hast wept the teares of repentance, thou art washed in the poole of *Bethesda*, streaming with five bloudy wounds, not of a troubling *Angell*, but of the *Angell of Gods presence*, troubled with the wrath due to thy finnes, who descended into Hell, to restore thee to saving health, and Heaven. *Returne not now, with the Dogge, to*

Ecc. 5, 3.

Math. 12, 43, &c.

Ioh. 4. 2, 4. Isa. 63, 9. Luk. 14 33.

2 Pet. 2, 20, 22. *thyne owne vomit : nor like the washed Sow , to wallow againe in the mire of thy former finnes, and uncleannesse : lest being intangled and overcome againe with the filthinesse of sinne , (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38 yeeres disease : Be-
 John 5, 14. *holde thou art made whole : sinne no more, least a worse thing fall upon thee. Secondly , to the Woman taken in Adulterie : Neither doe I condemne thee. Goe thy way, and sinne no more. Teaching us , how dangerous a thing it is to relapse and fall againe into the former excesse of riot. Take heede therefore unto thy wayes; and pray for grace , that thou mayest apply thy heart unto wisdome , during that small number of dayes which yet remaine behind. And for thy present mercie and health received, imitate the thankesfull Leper, and returne unto God this , or the like thanksgiving.*
 1 Pet. 4, 4. *that thou mayest apply thy heart unto wisdome , during that small number of dayes which yet remaine behind. And for thy present mercie and health received, imitate the thankesfull Leper, and returne unto God this , or the like thanksgiving.*
 Psal. 90 12. *that thou mayest apply thy heart unto wisdome , during that small number of dayes which yet remaine behind. And for thy present mercie and health received, imitate the thankesfull Leper, and returne unto God this , or the like thanksgiving.**

A Thankesgiving to bee said of one that is recovered from sicknesse.

1 Sam. 2, 6. **O** Gracious & mercifull Father , who art the LORD of health and sicknesse, of life & of death; who killest , and makest alive : who bringest downe to the grave, and raisest up againe,

who

who art the onely preserver of all those that trust in thee : I, thy poore and unworthy servant, having now (by experience of my painefull sicknesse) felt the *grievousnesse* of misery due unto *sinne*, and the greatnesse of thy mercie in forgiving sinners : and perceiving with what a fatherly compassion thou hast heard my prayers, and restored mee to my health and strength againe, doe here (upon the bended knees of my heart) returne (with the *thankfull Leper*) to acknowledge thee alone to bee the G O D of my health and salvation, and to give thee the prayse & glory, for my strength and deliverance out of that grievous disease and maladie, and for thus turning my *Mourning* into mirth, my *Sickenesse* into health, and my *Death* into life. My sinnes deserved punishment, and thou hast corrected mee, but *hast not given mee over unto death*. I looked (from the day to the night) when thou wouldest make an end of mee : I did chatter like a Crane, or a Swallow : I mourned (as a Dove) when the bitterness of sicknesse oppressed mee : I lifted up mine eyes unto thee, O Lord, and thou diddest comfort mee : for thou didst cast all my sinnes behind thy backe, & diddest deliver my soule from the pit of corruption : and when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of

Isa. 38,
9, &c.

my yeeres, I shall see man no more, among the inhabitants of the world) then diddest thou restore mee to health againe, and gavest life unto mee : I found thee, O Lord, ready to save mee.

And now, Lord I confesse, that I can never yeelde unto thee such a measure of thankses as thou hast (for this benefit) deserved at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the love and thankefulnesse of my heart, with *abounding teares* ! Oh, what shall I bee able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soule ! Surely, as in my sickness, when I had nothing else to give unto thee : I offered Christ and his merites unto thee as a ransome for my finnes : so being now restored by thy grace unto me health and strength, and having no better thing to give : Behold, O Lord, I doe heere offer up my selfe unto thee, beseeching thee so to assist mee with thy holy Spirit, that the remainder of my life, may bee wholly spent in setting forth thy prayse and glorie.

O Lord, forgive mee my former follies and unthankfulnesse ; that I was not more carefull to love thee according to thy goodnesse, nor to serve thee according to thy will ; nor

Rom.
12, 1.

to obey thee according to thy *Commandments*; nor to thanke thee according to thy *benefits*. And seeing thou knowest that of *my selfe* I am not sufficient so much as to thinke a good thought, (much lesse to doe that which is good and acceptable in thy sight;) assist mee with thy grace and holy Spirit, that I may (in my *prosperitie*) as devoutly spend my health in thy service, as I was earnest in my *sickenesse* to begge it at thy hands. And suffer mee never to forget, either this thy *mercie*, in restoring mee to my *health*, or those *Vowes* and *Promises*, which I have made unto thee in my *sickenesse*. With my *new* health, renew in mee, O Lord, a right Spirit: which may free mee from the slavery of *sinne*, and establish my heart in the service of *grace*. Worke in mee a greater detestation of all *sinnes* (which were the causes of thy *anger* and my *sickenesse*:) and increase my faith in Iesus Christ, who is the Author of my *health* and *salvation*. Let thy good Spirit leade mee Th. 2. in the way that I should walke, and teach 12. mee to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach mee, O Psa. 90

my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make mee more zealous then I have beene in Religion, more devout in Prayer, more fervent in spirit; more carefull to heare, and profit by the preaching of thy Gospel; more helpfull to my poore brethren; more watchfull over my wayes; more faithfull in my calling; and every way more abundant in all good works. Let mee (in the joyfull time of prosperitie) feare the evill day of affliction; in the time of health, thinke of sicknesse; in the time of sicknesse, make my selfe ready for death; and when death approacheth, prepare my selfe for Iudgement. Let my whole life bee an expressing thankfulness unto thee for thy Grace and mercy. And therefore, O Lord; I doe here from the very bottom of my heart, together with the thousand thousands of Angels, the foure Beasts, and twenty foure Elders, and all the creatures in Heaven and on the earth, acknowledge to bee due unto thee, O Father, which sittest upon the throne, and the Lamb thy Sonne, who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

Apoc.
5, 13,
&c.

*Meditations for one that is like
to die.*

IF thy sicknesse be like to increase unto death; then meditate on *three* things: First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First concerning Gods favourable dealing with thee:

1. Meditate, that God useth this chastisement of thy bodie, but as a medicine to cure thy soule, by drawing thee (who art sicke in sinne) to come by repentance unto a Christ thy Physician) to have thy soule healed.

2. That the sorest sicknesse or painefullest disease which thou canst endure, is *nothing*, if it bee compared to those dolours and paines, which Iesus Christ thy Saviour hath suffered for thee; when in a bloody sweate hee endured the wrath of God, the paines of Hell, and a cursed death, which was due to thy sins. Iustly therefore may hee use those words of Ieremy; *c* Behold, & see if there be any sorrow, like unto my sorrow, which is done unto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath. Hath the Son of God indured so much for thy Redemption, & wilt not thou a sinfull man indure a little sicknesse for his plea-

a Mat.
9, 12.

b Luke
21, 44.
Psalm.
88, 7.

*I*sa. 2,
4.
Psalm.
118, 5.

Heb. 5.
7.
Gal. 3,
14.

c Lam.
1, 15.

Dum
legi-
nus
vel au-
dimus,
quos &
quanta
ille sine
culpa
susti-
nuit.
intelli-
gimus
nos
pecca-
tores
omnia
debere
liben-
ter sus-
tinere,
Theod.
ad 5. c.
in Ro.

sure; especially when it is for thy good?

3. That when thy sicknesse and disease is at the *extreamest*, yet it is *lesse* and *easier* then thy sinnes have deserved. Let thine *owne* conscience judge whether thou hast not deserved worse then all that thou doest suffer.

Murmure not therefore, but considering thy manifold and *grievous* sinnes, thanke God that thou art not plagued with farre more grievous punishment. Thinke how *willingly* the damned in Hell would endure thy *extreamest* paines a thousand yeeres, on condition that they had but the hope to be saved, & (after so many yeeres) to bee eased of their eternall torments. And seeing that it is his mercy, that thou art not rather *consumed* then *corrected*, how canst thou but beare patiently his temporall correction, seeing the end is to save thee from eternall condemnation?

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren, who (being the *beloved* and *undoubted* servants of God when they lived on earth) are now most *blest* and *glorious* Saints with Christ in Heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burthen*: but they are now delivered from *all* their miseries, troubles,

Lam. 3.
22.

1 Cor.
11, 32.

Heb.
11, 35.
&c.
1 Pet.
5, 9.

and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leisure) thou shalt also bee delivered from thy sicknesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *received* to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine enemy, to bee punished and disgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When *David* had his *wish*, to chuse his owne *chastisement*, hee chose rather to be corrected by the hand of God, then by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let mee not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no affliction seemeth joyous, for the present) wee know nothing commeth but what is good: The consideration heereof made *David* to endure *Shemeis* cursed rayling, with a great patience; and to correct himselfe another time for his impatiencie; *I should not have opened my mouth, because thou didst it: and Iob* to reprove the unadvised speech of his wife: *Thou speakest like a foolish woman. What? shall wee receive good at the hand of God, and not receive evill?*

2 Sam.
24, 14.

Heb.
12, 11.

2 Sam.
16, 9.
10.

Psaln.
39, 9.

Iob 2,
10.

And

Math.
26, 36.

Verse
42.

And though *the cuppe of Gods wrath* due to our finnes, was such a horrow to our Saviours *humane Nature*, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the hand and will of his Father) hee willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy sicknesse, then to see that it commeth from the *hand* of thy heavenly Father; who would never send it, but that hee seeth it to bee unto thee both *needfull and profitable*.

The second sort of Meditations are, to consider from what evils death will free thee.

Psalms.
14, 1.
Gen. 6,
5.

IT freeth thee from a *corruptible body*, which was conceived in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *bloud* of filthinesse; a living *prison* of thy soule, a lively *instrument* of sin, a very *sacke* of stinking dung; the *excrements* of whose nostrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the uncleanest sincke or vault. Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, & sweete smells, *mans* body brings forth, naturally, nothing but *lice*, *wormes*, *rottennesse*, and *filthy stinche*. His *affections*

are

are altogether corrupted; and the imaginations of his heart are onely evill continually. Hence it is, that the ungodly is not satisfied with prophanesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous with uncleanesse, nor the covetous with gaine, nor the drunkard with drinking. New passions and fashions doe daily grow, new feares and afflictions doe still arise: heere wrath lyes in wayte, there vaine-glory vexeth; heere pride lifts up, there disgrace casts downe; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with backbiters like fiery Serpents, anon hee is in danger to bee openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere hee liveth, shall ever bee vexed (like Lot) with Sodomes uncleannesse.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne: so that after death there shall bee no more sorrow, nor crying: neither shall there bee any more paine, for God shall wipe away all teares from our eyes. Yea by death wee are separated from the company of wicked men, and God taketh away mercifull & righteous men from the evill to come. So hee dealt with Iosiah; I will

Rom. 6
7.Apoc.
21, 4.Isa. 57,
1.2 King.
22, 20.

gather

Isa. 26,
20.

gather thee to thy Fathers, and thou shalt bee put in thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place. And God hides them for a while in the grave, until the indignation passe over. So that as Paradise is the Heaven of the soules joy: so the grave may be tearmed the Heaven of the bodies rest.

Iob. 5, 1

3. Whereas this wicked bodie lives in a world of wickednesse, so that the poore soule cannot looke out at the Eyes, and not be infected; nor heard by the Eare, and not bee distracted; nor smell at the Nosthrils, and not be tainted; nor taste with the Tongue, and not bee allured; nor touch by the Hand, and not bee defiled; and every sense, upon every temptation, is ready to betray the soule: by death the soule shall bee delivered from this thralldome, and this corruptible body shall put on incorruption, and this mortal immortality, 1 Cor. 15, 53. Oh blessed, thrice blessed bee that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body of bondage and corruption!

The third sort of Meditations, to consider what good Death will bring unto thee.

I. **D**Eath bringeth the godly mans Soule to enjoy an immediate Communion with the blessed Trinity; in

ever

everlasting blisse and glory.

2. It translates the *soule* from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *Citie* of the living God, the *celestiall Hierusalem*, and the *company* of innumerable *Angels*, and to the *Assembly* and *Congregation* of the first borne, which are written in *Heaven*, and to God the *Iudge* of all, and to the *soules* of just men made perfect, and to *Iesus* the *Mediator* of the new *Covenant*.

Heb. 12
22, 23,
24.

3. Death putteth the *Soule* into the *actuall* and full *possession* of all the *Inheritance* and *happineffe*, which *Christ* hath either *promised* unto thee in his *Word*, or purchased for thee by his *bloud*.

This is the good and *happineffe*, whereunto a blessed death will bring thee. And what truly *religious Christian* that is young, would not wish himselfe old, that his appointed time might the sooner approach to enter into this *celestiall Paradise*, where thou mayest exchange thy *brasse* for *gold*, thy *vanitie* for *felicities*, thy *vilenesse* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortall state* for an *immortall life*? Hee that doth not daily desire this *blestnesse* above all things, of all others hee is lesse *worthie* to enjoy it.

If * *Cato Vticensis*, and *Cleombrotus*, two *Heathen* men (reading *Pla-*

* *Plus.*
in vit.
Caton.
Cicero
Tusc.
quæst.
lib. 1.
Vel de
præci-
pitivis
in
Tarta-
ra fa-
xo. Ut
qui So-
craticus
de nêce
legit o-
pus,
Ovid. in
Ibid.

Math.
25, 21.

Luk. 13
19, 10.

roes booke of the immortalitie of the Soule) did voluntarily, the one *break his necke*, the other *runne upon his sword*, that they might the sooner (as they thought) have enjoyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner, out of *Gods owne Booke*) not to bee willing to enter into those heavenly joyes. Especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine owne happinesse, or salvation: when the time of thy departing draweth neere; that time, I say, and manner of death, which *God* in his unchangeable counsell hath appointed and determined before thou wast borne: yeeld and surrender up (*willingly and cheerfully*) thy Soule into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice*: So endeavour thou that thy soule, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

A Prayer

A Prayer for the sick man, when hee is tolde that hee is not a man for this world, but must prepare himselfe to goe unto God.

O Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these soules, and hast appointed us the time, as to come into this world, so (having finished our course) to goe out of the same. The number of my dayes, which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know, O Lord, that if thou entrest into Iudgement, no flesh can bee justified in thy sight: And I (O Lord) of all others should appeare most impure and unjust; for I have not fought that good fight for the defence of thy Faith & Religion, with that zeale and constancy that I should: but for feare of displeasing the world, I have given way unto sinnes & errors; and for desire to please my flesh; I have broken all thy Commandements, in thought, word, and deed: so that my sinnes have taken such hold on mee, that I am not able to looke up, and they are more in number then the hairens on my head. If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou weighest mee in the Ballance, I shall bee found too light: For I am voide of all

Num.

16, 22,

and 27

16.

Act.

13, 25,

26.

Jer. 38,

16.

2 Tim.

4, 7.

Psa. 90

12.

Job 1,

4, 5, 14

O 16,

22, and

21, 21.

Luke

22, 53.

Psalms.

143, 2.

1 Tim.

4, 7.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

Psa. 47

12.

righteousnesse that might merit thy
Matth. mercy ; and *loaden* with all iniquities
 11, 28. that most justly deserve thy heaviest
 wrath. But, O my Lord, and my God,
Matth for Iesus Christ thy Sons sake, *in whom*
 3, 17. *thou art well pleased* with all penitent
 and beleeving finners ; take pittie
 and compassion upon me, who am the
 1 *Tim.* *chiefe of sinners*. Blot out all my finnes
 1, 15. out of thy remembrance, and *wash*
Ezech. away all my transgressions out of thy
 18, 22. sight, with the *precious bloud* of thy
Psalms. Son ; which I beleieve that hee (as an
 51, 7. undefiled Lambe) hath shed for the
 1 *Pet.* cleansing of my finnes. In this faith
 1, 19. I lived, in this faith I dye: beleeving
 1 *Joh.* that Iesus Christ died for my sins and rose
 1, 29. againe for my Iustification. And seeing
 that he hath endured that death, and
 borne the burthen of that Iudgement,
 which was due unto my finnes ; O
 Father, for his death and passions
 sake, now (that I am comming to ap-
 peare before thy Iudgement Seat) ac-
 quit and deliver mee from that fear-
 full Iudgement which my finnes have
 justly deserved : and performe with
 mee that gracious and comfortable
 promise, which thou hast made in thy
 Gospell ; That *whosoever beleeveth in*
 thee, hath everlasting life and shall not
 come into judgement, but shall passe from
 death unto life. Strengthen, O Christ,
 my Faith, that I may put the whole
 confidence of my salvation, in the

merit

merits of thy obedience and blood.
 Encrease, O holy spirit, my patience;
 lay no more upon mee, *then I am able*
to beare: and enable mee to beare so
 much as shall stand with thy blessed
 will and pleasure. O blessed Trinity
 in Vnity, my Creator, Redeemer, and
 Sanctifier, vouchsafe, that as my out-
 ward man doth decay, so my inward
 man may more and more, by thy
 grace and consolation, increase and
 gather strength. O Saviour, put my
 soule in a readinesse, that (like a *Wise*
Virgin, having the *Wedding Garment* of
 thy righteousness and holiness) shee
 may bee ready to meete thee at thy
 comming, *with Oyle in her Lampe*.
 Marry her unto thy selfe, that shee
 may bee one with thee in everlasting
 love and fellowship. O Lord, reprove
 Satan, and chase him away: *Deliver my*
Soule from the power of the Dogge. Save
 mee from the *Lyons mouth*. I thanke
 thee, O L O R D, for all thy blessings,
 both spirituall and temporall besto-
 wed upon me: especially for my *Re-*
demption, by the death of my Saviour
 Christ; I thanke thee that thou hast
 protected mee with thy holy *Angels*
 from my youth up untill now: LORD,
 I beseech thee, give them a charge
 to attend upon mee, till thou cal-
 lest for my soule; and then to carry
 her (as they did the soule of *Laza-*
rus) into thy heavenly *Kingdome*.

1 Cor.
10, 14.

Matth.

25, 4.

Matth.

12, 11.

Apoc.

19, 8.

Apoc.

19, 7.

Ioh. 17

22.

Zachar.

3, 2.

Pf. 18.

20, 21.

Matth.

13, 8.

Heb. 1,

14.

Luk. 16

22.

Matth.

8, 11.

Luk. 13

18.

Ephes. 1

10.

Act.

psalm.
31. 4.

Act. 7
19.

And as the time of my departure shall approach neerer unto mee : I grant, O Lord , that my soule may draw neerer unto thee : And that I may joyfully commend my soule into thy hands , as into the hands of a loving Father, and mercifull Redeemer: and at that instant, O Lord graciously receive my spirit. All which that I may doe assist me, I beseech thee , with thy grace , and let thy holy Spirit continue with mee unto the end, and in the end, for Iesus Christ his sake , thy Sonne, my Lord, and onely Saviour. In whose name I give thee thy glory and begge these things at thy hand, that Prayer which Christ himselfe hath taught me, saying: *Our Father, &c.*

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience , that neere the time of death (when the Children of GOD are weakest) then Satan makes the greatest flourish of his strength : and assaileth them with his strongest temptation. For hee knoweth, that either he may now or never prevaile ; for if their soules once get to Heaven, hee shall never vex nor trouble them any more; and therefore hee will now bestirre himselfe as much as he can, and labour to set before their eyes all the grosse sinnes which ever they com-

mitted

mitted, and the *Iudgements* of God, which are due unto them, thereby to drive them, if hee can, to despaire; which is a grievouser sinne then all the sinnes that they committed, or he can accuse them of.

a Satan
first stra-
tagem
in sinne
of
death.

If Satan ^a therefore trouble thy Conscience more towards thy death, then in thy life time:

1. Confesse thy sinnes unto God not onely in generall, but also in particular.

The de-
fea-
tures.

2. Make *satisfaction* unto those men whom thou hast wronged, if thou bee able. And if thou doest injuriously or fraudulently detain or keepe in thy possession any lands or goods, that of right doe belong to any widdow or fatherlesse childe, presume not, as thou tenderst thy soules health, to looke Christ the righteous Iudge in the face, unlesse thou doest first make a restitution thereof to the right owners: for the ^b Law of God, under the penaltie of his curse, requireth thee to restore whatsoever was given thee to keepe, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fift part for amends added to the principall. And unlesse that like ^c *Zachens* thou doest make restitution of such goods and lands, according to Gods Law, thou canst never truly repent; and without true repentance thou canst never

b Lev.
6, 2, 3,
4. &c.
Numb.
5, 6, 7,
8.
Nonre-
mitti-
tur
pecca-
tum,
nisi re-
stituatur
ab-
latum.
c Luk.
19, 8, 9
Exech.
15, 3,
12, 16.
Mich. 6
10, 11.
Luk.
13, 1.
1er. 18,
7.
A. 3. 2
18, and
8, 12.
1 Pet.
3, 9.

bee saved. But though by the temptation of the Divell thou hast done *wrong and injurie*; yet if thou doest *truely repent*, and make *restitution* by thy power, the Lord hath promised to be mercifull unto thee, to hear the Prayers of his faithfull Ministers for thee, to *forgive thee thy trespasses and sinne*, and to receive thy soule in the *merits of Christs blood*, as a *Lambe without blemish*.

Gen.
29, 7.
Iam. 5,
14, 15,
16.
Lev. 6,
6, 7.

3. Aske God for Christ his sake *pardon and forgivenesse*. And then these troubles of mind are no *discouragements*, but rather *comforts*; *exercises*, no *punishments*. They are *assurances* unto thee, that thou art in the right way, for the way to Heaven is by the gates of *hell*: that is, by suffering *paines* in the *body*, and such *doubtings* in the *mind*, that thy estate in this life being every way made *bitter*, the joyes of eternal life may relish unto thee better and more sweet.

Sathan's
second
assault.

If Sathan tell thee that thou hast *faith*, because thou hast no feeling; meditate,

The
Christians
encoun-
ter.

Psa. 7,
19.

Matth.
9, 24.

Matth.
17, &c.

Matth.
14, 31.

1. That the truest faith hath oftentimes the *least feeling*, & *greatest doubtings*, but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the *flesh* from which thou art *divorced*. When thy *flesh* shall *perish*, thy weak inward man, which *hates* them, and

love

loves the Lord Iesus, shall bee saved.

2. That it is a better faith to believe without feeling, then with feeling.

The least faith (so much as a graine of Mustardseed, so much as is in an infant baptized) is enough to save the soule which loveth Christ, & believeth in him.

3. That the Child of God, which desireth to feele the assurance of Gods favour, shall have his desire; when God shall see it to bee for his good: for God hath promised to give them the Water of life, who thirst for it. Wee have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, hee is come, hee is come*: meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure, be strong, and hee shall comfort thine heart.

If Sathan shall aggravate unto thee the greatnes, the multitude, and hainousnesse of thy sinnes, meditate:

1. That upon true repentance, it is as easie with God to forgive the greatest sinne, as the least, and hee is as willing to forgive many, as to pardon one; And his mercy shinneth more in pardoning great sinners, then small offenders: as appeares in the examples of Manasses, Magdalen, Peter, Paul, &c. And where sinne most abounded,

Job 35.
19,

Matth.
17, 20.

Matth.
10, 14.
Apoc.
2, 6.
1/4. 55,
1.

Fox
Act.
Monum
Pol.
1555.
in the
last Edi-
tion.

Psalms.
27, 16.

Sathans
3 af-
faults.

The En-
counter.
1 Tim.
1, 19.

Rom, 5
20.

there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God; as appears in the examples of Cain, Saul, Achitophel, Ahazia, Iudas, &c.

Matth.
11, 28.

3. That God calleth all, even those sinners who are *heavie laden with sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came unto Christ all sorts of sicke sinners: the *blind, halt, lame, lepers*; such as were sicke of *palsies, dropxies, bloody fluxes*; such as were *Lunaticke*, and possessed with *uncleane spirits*, and *Devils*: Yet of all those not one, that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy he found; were his *sinne* never so great, were his *Disease* never so grievous. Nay, hee offered and gave his mercy to many who never asked it, (being mooved onely with the *bowels* of his owne *compassion*, and the sight of their *miserie*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had bene 38 yeares sicke. If hee thus willingly gave his mercy to them that did not aske it, and was found of them (as the Prophet

John 5,
54.
Luke 7,
13.

Esa. 55
1.
Rom.
10, 20.

faith)

saith) *that sought him not*; wil he deny mercy unto thee, who dost so earnestly pray for it *with teares*? and dost, like the poore Publicane, so heartily knock for it with *penitent fists* upon a *bruised and broken heart*? Especially when thou prayest to thy Father, in the name & mediation of *Christ*, for whose sake he hath promised to grant *whatsoever wee shall aske of him*: as sure as God is true, hee will not. Though *Ninevehs* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance hee recalled it againe, and spared the Citie: how much more if thou likewise repentest, will hee spare thee: seeing his sentence is not yet gone forth against thee? If he deferred the *Iudgement* all *Ahabs* dayes, for the *externall* shew onely which he made of humiliation; how much more will he cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne, and returne unto him for grace and mercy?

Ioh. 14
14.

Novit
Domi-
nus mu-
tare
senten-
tiam, si
tu no-
veris e-
menda-
re vi-
tam,
Aug. in
Psa. 50

Hee offered his mercy unto *Cain* *Gen. 4,*
(who murdered his innocent brother) *2.*
If thou dost well, shalt thou not bee accepted? As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithfull & contrite heart, both *thou* and thine *Ob-lation* also shall bee acceptable unto me. And to *Judas* (that so treacherously betrayed him) in calling him *Friend*, a

Matth.
25, 50.

1 Pet. sweet appellation of love; and when
 2, 21. Judas offered, hee willingly consented
 Psalm. with that mouth (wherein never was
 140, 3. found guile) to kisse those dissembling
 Math. lips, under which lurked the poyson
 26, 50. of Asps. Had Judas apprehended the
 2 Kings word friend, out of the mouth of
 20, 32. Christ, as ^a Benhadad did the word Bro-
 33. ther from the mouth of Achab, doubt-
 * Vers. lesse Judas should have found the God
 31. of Israel more mercifull then ^a Benhadad
 blydam found the King of Israel. But God was
 non tã more displeased with Cain for despair-
 scelus ing of his mercy, then for murthering
 quam his Brother: and with ^b Judas for hang-
 despe- ing himselfe, then for betraying his Ma-
 ratio ster: in that they would make the
 fecit sinnes of mortall men greater then the
 penitus infinite mercy of the eternall God; as
 interire if they could be more sinfull then
 Aug. God was mercifull: Whereas the least
 lib. de droppe of Christs bloud is of more me-
 uill. rit to procure Gods mercy for thy
 poenit. salvation, then all the sinnes (that thou
 Sce- hast committed) can bee of force to
 leratior provoke his wrath to thy damnation.
 omni-
 bus, O
 Iuda
 extiti-
 sti,
 quem
 non
 poenit-
 tentia
 duxit
 ad Do-
 minu,
 sed de-
 speratio
 traxit
 ad la-
 queum,
 Leo.
 e Sa-
 thans
 fourth
 assault.

^c If Sathan shall suggest, that all this
 is true of Gods mercy, but that it doth not
 belong unto thee, because that thy sinnes
 are greater then other mens, as being sin-
 of knowledge, and of many yeares conti-
 nuance, and such as whereby others have
 beene undone: and all (for the most part)
 committed willfully and presumptuously
 against God and thy conscience. And

therefore

therefore though hee will be mercifull unto others, yet hee will not bee mercifull unto thee; meditate:

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater finnes then ever thou hast committed, and continued (before they repented) in those finnes as long as ever thou hast done. As therefore all their finnes, and the continuance in them, could not hinder Gods mercy, upon their repentance, from forgiving their finnes, & receiving them into favour: no more shall thy finnes & continuance therein, hinder him from being mercifull unto thee, if thou dost repent as they did: yea upon thy repentance, every one of their examples is a pledge that hee will doe the same unto thee that he did unto them. For as the *least sin*, in Gods Justice, without Repentance, is *damnable*; so the *greatest sinne*, upon Repentance, is (in his Mercy) *pardonable*. Thy *greatest* and inveteratest finnes are but the finnes of a *Man*: but the least of his *mercies* is the mercy of God. Because thou knowest thine owne sins, thou doubtest whether they shall bee pardoned; Marke how this doubtfull case is resolved by God himselfe. Many in *Isaies* dayes thought (as thou dost) that they had cō-

The Ex-
com-
muni-
cation.

1 Tim.
1, 16.

tinued

Isa. 55
6, 7, 8.

tinued so long in sinne, that it was too late for them now to seeke to returne unto God for *grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest he may be found: call ye upon him whilest hee is neare.* As if hee had said; *Whilest life lasteth, and my Word is preached, I am neare to be found of all that seeke me, and pray unto me.* The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come neare thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts: and let him returne unto mee, & I will have mercy upon him, and be his God, and I will pardon him abundantly.* But we would thinke (say the people) that if our finnes were but ordinary finnes, this promise of *mercy* might belong unto us. But because our finnes are so great, and of such long continuance, therefore wee feare, least when we appeare before God, hee will reject us. To this God answereth againe: *My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardoning) my wayes: for as the heavens are higher then the Earth, so are my wayes higher then your wayes, & my thoughts then your thoughts.* If therefore everie sinner in the world were a world of such sinners as thou art: doe thou but (yet what

God

God
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Blood
them

2.

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UMI

God bids thee) *Repent and Believe*, & the blood of *Iesus Christ* being the *Blood of God*, will cleanse both thee and them from all your *finnes*.

Acts
20, 28.
1 *Ioh.*
1, 7.

2. That as God did fore-see all the *finnes* which the world did commit, and yet all those could not hinder him from *loving the world*, so that hee gave his onely begotten Sonne to the death to save as many of the world as would believe and repent: much lesse shall thy *finnes* (being the *finnes* of the least number of the world) be able to hinder God from loving thy soule, and forgiving thy *finnes*, if thou dost *Repent and Believe*.

Ioh. 3,
16.

3. That if hee loved thee so dearly (when thou wast his enemy) that hee payed for thee so deare a price, as the spilling of his *Heart-bloud*: how can hee now but bee gracious unto thee, when to save thee, will cost him but the casting of a gracious looke upon thee? Looke not thou therefore to the greatnesse of thy *finnes*, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine owne grievous *finnes* together, and addest unto those the *finnes* of *Cain & Iudas*, & puttest unto them all the *finnes* of all the *Reprobates* in the world; (doubtlesse it would be a huge heape;) yet compare this huge heape with the infinite mercy of God, and there will be no more compari-

Rom. 8
13.

fon

son betwixt them, then betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The *crie* of the grievousest sinne that ever we reade of, could never reach up higher then unto Heaven, as the *crie* of the *finnes* of *Sodom*: but the *mercy* of God (saith *David*) reacheth up higher then the heavens, and so overtoppeth all our *finnes*. And if his *mercy* bee greater then all his *workes*, it must needs bee greater then all thy *finnes*. And so long as his *mercy* is greater then the *finnes* of the whole world, doe thou but *repent*, there is no doubt of *pardon*.

Gen. 18.
13.
Psalm.
103, 4.

Psalm
145, 9.

Sathan
fish of
sauls.

If *Sathan* shall object, that thou hast many times vowed to *repent*, & hast made a shew of *repentance* for the time, and yet didst fall to the same *sins* againe, and againe, and that all thy *repentance* was but fained and a *mocking* of God. And that feeling thou hast so often broken thy *vow*, therefore God hath withdrawne his *mercy*, and hath changed his *love*, &c. meditate:

The En-
coun-
ter.
* I re-
member
(saith
Luther)
that
Stau-
pitius
was
womans
total
not;

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire, seeing that this is the common cause of all the children of God in this life, who vow so oft to forbear some sinne, * till perceiving their weaknesse not able to performe it, they vow that they will vow no more. Their *vowes* shew the desires of their

spiri-

spirituall man; their *breakings*, the weaknesse of their corrupt flesh. And our oft slips to the same finnes Christ foresaw, when hee taught us to pray daily, *O Father, Forgive us our trespasses*. And why doth Christ enioyne thee (who art but a sinfull man) to forgive thy Brother a *seven times in a day*, if he shall returne *seven times in a day*, and say, *It repenteth me?* but to assure thee, that he (being the God of mercy, & goodnesse it selfe) will forgive unto thee thy *b Seventy times seven fold finnes* a day, which thou hast committed against him, if thou returne unto him by true repentance. The *c Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *ferie Serpents* in the wildernesse, to assure thee *d* that upon thy teares of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sinne.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *e firmnesse* of Gods Covenant: Though thou varieest

therefore God will bee mercifull unto me for Christ his sake, and grant mee a blessed departure out of this wretched life, all my *vowes* and good *workes* will stand mee in no stead. This is the state of the dearest children of God in this life. Reade Luther on Galat. Chap. 5. *a* Luke 17, 3, 4. *b* Matth. 28, 21, 22. *c* Num. 21, 9. *d* Post lachrymas gemitusque graves clementia Christi Confestim est oculos antelocandatuos. *e* Iam. 1, 17. Rom. 3, 28. Rom. 9, 11.

with

with God, and the Covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough, if thou wilt *returne*: for there is no *variablenesse* with him, neither shadow of change. Hee hath locked up thy salvation & made it sure in his own *unchangeable purpose*; & hath delivered it to thy keeping the *Keyes*, which are ** Faith and Repentance*; and whilst thou hast *them*, thou mayest perswade thy selfe that thy salvation is sure and safe: For *whom God loveth, he loveth to the end*: and never repenteth of bestowing his love on them who repent and believe.

** Lastly, If Sathan shall perswade thee that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy finnes increase, and thy judgement draweth neare: meditate:*

1. That no sinne (though never so great) should bee a cause to moove any Christian to despaire, so long as Gods mercy by so many millions of degrees is greater; and that every penitent and believing sinner hath the pardon of all his finnes confirmed by the word and Oath of God; *two immutable things, wherein it is impossible that God should lie*. His word *b* is, that at what time soever, a sinner, *whosoever*, doth repent of his sinne, *c* *whatsoever*, (for both time, and finnes, and sinners are indefinite) *from the bottome of his*

heart,

* By these keys Peter opened heavens to himselfe, & afterwards unto the rest of the Apostles with others.

Luk. 22 62.

Luk. 24 47, &c
Ioh. 10 21.

& Ioh.

13. 1.
Rom.

11, 29.

Rom. 8 30.

a Sathans

sixt as-

fault.

b Heb. 6, 18.

Engl. 18, 22.

c D.

King of

London his

Lectures on

Iouah.

heart of his ment not to we sh his o of the from said: I swe not t nes, on h The tullia we, our d ches a when sten, is af despa many mour and c the f beho with estat tribu to a lang hath blou art

heart, God will blot forth all his finnes out of his remembrance, that they shall bee mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live I desire not the death of the wicked, but that the wicked turne from his way, and live.* As if hee had said: will yee not believe my word? I sweare by my life, that I delight not to damne any sinner for his finnes, but rather to save him, upon his conversion and repentance. The Meditation hereof mooved Terullian to exclaime: *O how happy are we, when God sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if wee will not believe God, when hee sweareth his truth unto us!* Listen, O drooping Spirit, whose Soule is assailed with waves of faithlesse déspaire, how happie were it to see many like thee and *Hezekias!* (who mourne like Doves for the sence of sinne; and chatter like Cranes and Swallowes for the feare of Gods anger) rather then to behold many who die like beasts, without any feeling of their owne estate, or any feare of Gods Wrath or tribunall seat, before which they are to appeare? Comfort thy selfe, O languishing soule; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy selfe

Exch.
33, 1.

O fœ-
lices
nos,
quorū
causa
jurat
Deus!
O mi-
serri-
mos nos
si non
Deo
quidem
juranti
crede-
mus,
Terent.
I/a. 28,
14.

Heb.
12, 24.

Math.
27, 46.

1 Tim.
2, 11.
1 Cor.
1, 20.

Apoc.
3, 14.
Heb. 6,
6.

in the *Allsufficient* Attonement of the blood of the Lambe, which *speakes* better things then that of Abel. And pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ dyed; and for whom a wounded spirit (judging rather according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly *reigne* with him, as now thou dost *suffer* with him: for *Tea*, and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Euangelicall comforts*, and thou shalt see, that in the very *agony* of death, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest victory, he shall receive the *foxolest* foile; yea, when the *eyestrings* are broken, that thou canst not see the light, *Iesus Christ* will appeare unto thee to comfort thy *Soule*, and his *holy Angels* will carry thee into his *heavenly Kingdom*.

The

Then shall thy friends behold thee, (like *Manoahs* Angell) doing wonders indeed, when they shall see a *fraile man* in his *greatest weakenesse* (by the meere assistance of *Gods Spirit*) overcoming the *strength* of sinne, the *bitternesse* of death, and all the *power* of *Sathan*; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into heaven.

An Admonition to them who come to visit the sicke.

THEY who come to visit the sicke, must have a speciall care not to stand *dumbe* and *staring* in the sicke persons face, to disquiet him, nor yet to speake *idly*, and to aske *unprofitable* questions, as most doe.

If they see therefore that the sicke party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weakenesse, and to prepare for eternall life. One houre well spent, when a mans life is almost out-spent, may gaine a man the assurance of eternall life. Soothe him not with the vaine hope of *this life*, least thou betray his Soule to eternall Death. Admonish him plainly of his estate, & aske him briefly these, or the like Questions:

*Questions to bee asked of a sicke man,
that is like to die.*

DOest thou believe that Almighty God, the Trinity of Persons in Vnity of Essence, hath by his power made heaven and earth, & all things therein? and that hee doth still by his *Divine providence* governe the same; so that nothing comes to passe in the world, nor to thy selfe, but what his *divine hand and counsell* hath determined before to bee done?

2. Dost thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almighty God in thought, word, and deed? And hast deserved for breaking his *holy lawes*, the *Curse of God*, which containeth *all the miseries of this life*, and *everlasting torments* in hell fire, when this life is ended, if so be that God should deale with thee according to thy *deserts*?

3. Art thou not sorry in thy heart that thou hast so broken his Lawes, and neglected his Service, and worshippe, and so much followed the world, and thine owne vaine pleasures? And wouldest thou not lead a holier life, if thou wert to begin againe?

4. Dost thou not from thy heart desire to be reconciled unto God in *Iesus Christ*, his blessed Son, thy *Mediator*, who is *at the right hand of God* in
heaven,

Rom. 3
31.
Heb. 9,
2.4.

heaven, now appearing for thee in the sight of God, and making request unto him for thy Soule?

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that Iesus Christ, the onely Mediator of the New Testament, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, Whom have I in Heaven but thee? And there is none upon earth that I desire beside thee?

Heb. 9,
1 Tim.
2, 5.
Heb. 7,
25.
Psa. 73
25.

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloody death and passion, which thy Saviour Iesus Christ hath suffered for thee? not putting any hope of salvation in thine owne merits, nor in any other meanes or creatures? Being assuredly perswaded, That there is no salvation in any other; and that there is no other name under Heaven, whereby thou must be saved?

AB. 4,
12.
AB.
10, 4.

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) aske forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast borne to any body: that thou mayest appeare before the face of Christ

Esa. 26
29.

Esa. 9.
6.
Heb. 12
24.

(the Prince of peace) in perfect love and charity?

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and dost still withhold from any *widow* or *fatherlesse children*, or from any other person whomsoever? Be assured, that unlesse thou shalt *restore* (like *Zacheus*) these goods and lands (if thou bee able) thou canst not truly *repent*; and without true *repentance*, thou canst not bee *saved*, nor look Christ in the face, whē thou shalt appeare before his judgement-seat.

9. Doeſt thou *firmely believe* that thy *body* shall be raised up out of the *Grave*, at the sound of the last *Trumpet*? And that thy body and soule shall bee united together againe in the *resurrection-day*, to appeare before the Lord *Iesus Christ*: and thence to goe with him into the kingdome of Heaven, to live in everlasting Blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in these or the like words:

A Prayer to bee said for the sicke by them who visit him.

O Mercifull Father, who art the Lord and giver of Life, and to whom belongs the issues of death: we thy children

children heere assembled, doe acknowledge, that (in respect of our manifold finnes) wee are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded us to pray one for another, especially for the sicke, and hast promised that the prayers of the righteous shall availe much with thee:* in the Obedience therefore of thy *Commandement*, and confidence of thy gracious *promise*, wee are bold to become humble suiters unto thy divine *Majestie*, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the *chastisement* of thine owne fatherly hand. We could gladly wish the *Restitution* of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much as it appeareth (as farre as we can discern) that thou hast appointed by this *visitation*, to call for him out of this mortall life: we submit *our wils to thy blessed will*, and humbly intreat for *Iesus Christ* his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him *all his finnes*; as well that wherein hee was *conceived* and borne, as also all the offences and transgressions which ever since to this day and

1am. 5.

Psalm.
103, 1.

houre hee hath committed in *thought*,
word and *deed* against thy divine Ma-
jesty. Cast them behinde thy backe,
remooove them as farre from thy presence,
as the East is from the West; blot them
out of thy remembrance; lay them
not to his charge; wash them away
with the *Bloud of Christ*, that they may
no more bee seene, and deliver him
from all the Iudgements, which are
due unto him for his finnes, that they
may never trouble his Conscience,
nor rise in Iudgement against his
Soule, and *impute unto him the righte-*
ousnesse of Iesus Christ, whereby hee
may appeare *righteous* in thy sight.
And in this extremitie at this time,
wee beseech thee looke downe from
Heaven upon him with those eyes of
grace and compassion, wherewith
thou art wont to looke upon thy
children in their affliction and mis-
erie. Pittie thy wounded *Servant*, like
the good *Samaritan*: for here is a sicke
Soule that needeth the helpe of such
an *heavenly Physician*. O Lord increase his
faith, that hee may believe that *Christ*
died for him, and that his blood
cleanseth him from all his finnes: and
either *asswage his paine*, or else *increase*
his *patience*, to indure thy blessed will
and pleasure. And (good Lord) lay
no more upon him, then thou shalt
enable him to beare. Heave him up
unto thy selfe, with those sighs and

groanes which cannot bee expressed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnes* of thy *Mercy* and power towards them that believe in thee. And in his *weakenesse*, O Lord, shew thou thy *strength*. Defend him against the *suggestions* and *temptations* of *Satan*: who (as hee hath all his life time) will now in his *weakenesse* especially, seeke to *assaile* him, and to devour him. O *save* his *soule*, and *reproove* *Satan*, and command thy *holy Angels* to be about him, to aide him, and to chase away all evill and malignant Spirits farre from him. Make him more and more to loath this world, and *desire to be loosed, and to bee with Christ*: And when that good *houre* and time shall come, (wherein thou hast determined to call for him out of this present life) give him grace *peaceably* and *joyfully* to yeeld up his *soule into thy mercifull hands*. And doe thou receive him into thy *mercy*, & let thy *blessed Angels* carry him into thy *kingdome*. Make his *last houre* his *best houre*, his *last words* his *best words*, and his *last thoughts* his *best thoughts*. And when the sight of his *Eyes* is gone, and his *Tongue* shall faile to doe his office, grant (O Lord) that his *Soule* may (with *Stephen*) behold *Iesus Christ* in heaven ready to receive him: and that thy Spirit within him

Rom. 8
36.

may make requests for him, with sighs which cannot bee expressed. Teach us him to read and see our owne end and mortalitie, and therefore to bee careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us, in the like manner. Thus, Lord, wee recommend this our deare Brother (or sister) thy sicke servant, unto thy eternall grace and mercy, in that Prayer, which *Christ* our Saviour hath taught unto us, saying,

Our Father which art in heaven, &c.

Thy Grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sicke servant, to the end, and in the end, Amen.

Let them read often unto the Sicke, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of *Iob*.

The 14, and 19 Chapters of *Iob*.

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Ioshua*.

The 17 Chapter of the first of *Kings*.

The 2, 4, and 12 Chapters of the second of *Kings*.

The 38, 40, and 65 Chapters of *Isaiah*.

The History of the Passion of *Christ*.

The

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the *Corinthians*.

The 4 of the first Epistle to the *Thessalonians*.

The 5 Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to wait upon God, by *Faith* and *Patience*, till he send for him; & praying the Lord to send them a joyfull meeting in the Kingdome of *Heaven*, and a *blessed Resurrection* at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatiency in sickness.

IF in thy sickness by extremity of paine thou bee driven to impatiency, meditate:

1. That thy *sinnes* have deserved the paines of *hell*: therefore thou mayest with greater patience endure these fatherly corrections.

2 That these are the *scourges* of thy heavenly Father, & the rod that is in his hand. If thou didst suffer with reve-

Heb.
12, 9.

rence

rence being a *child*, the correction of thy *earthly parents*; how much rather shouldest thou now subject thy self (being the *Child of God*) to the chastisement of thy *Heavenly Father*, seeing it is for thine *eternall good*?

a Vir
dolo-
rum.

1/4. 53.

3.

b1 Pet.

2, 21.

c Hel.

12, 1.

d1 Pet.

5, 9.

* S. Ro-

mi tu

Cum

quot-

annis

gravi

morbo

tenta-

retur à

Deo,

doluit

quod

uno

anno

liber

esset, ac

si à

Deo

tunc

deser-

tus fu-

isset,

vis.

Paty. c.

2, 8.

e1 Pet.

5, 10.

3 That Christ suffered in his soule and body a *far grievouser* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith Peter) *b* Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us, *c* (saith Saint Paul) runne with joy the race that is set before us, looking unto Iesus, the Author and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.

4. That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth *d* Peter: Yea, Iobs afflictions were farre more grievous. There is not one of the *Saints*, which now are at rest in Heavenly Ioyes, but endured as much as you doe, before they * went thither: Yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the *e* God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle

you.

you. And that God of his fidelity will not suffer you to bee tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began.

^aThirtie eight yeares were appointed to the sicke man at Bethesdaes poole. Twelve yeares ^{*}to the Woman with the bloody issue. ^bThree Moneths to Moses: Tenne dayes tribulation to the [†]Angell of the Church of Smyrna; three dayes ^cplague to David. Yea the number of the godly mans tears are registred in Gods booke, and the quantitie kept in his Bottle.

The time of our troubles (saith Christ) is but a *modicum*, Gods anger lasts but a *moment* (saith ^{*}David.) A little season (saith ^dthe Lord:) & therefore calls all the time of our paine, but the houre of sorrow. David [†](for the swiftnesse thereof) compares our present troubles to a Brooke: and Athanasius to a Showre. Compare the longest misery that man indures in this life, to the eternitie of heavenly joyes, and they will appeare to bee nothing. And as ^ethe sight of a Sonne safe borne makes the Mother forget all her former deadly paine: so the sight of Christ in Heaven, who was borne for thee, will make all these pangs of death to bee quite forgotten, as if they had never

beene:

1 Cor.
10, 13.

^a Ioh. 5.
5.
^{*} Matt.
9, 20.
^b Exod.
12.
[†] Apoc.
2, 10.
^c 1 Sam.
24, 23.
Psalms.
56, 8.

Modi-
cum &
videbo
vos.
Ioh. 16
6.
^{*} Psal. 30
Apoc.
6, 11.
^d Ioh.
16.
[†] Psal.
110, 7.
Nube-
cula
est, cito
transi-
bit.
^e Ioh.
16, 21.

Acts

7.

b Apoc.
2, 10.

c Job

2, 10.

d Rom.

8, 28,

38, 39.

Mor-
bus u6
malis
adnu-
meran-
dus,
quia
multis
utiliter
acce-
dit, Ba-
fl. in
Hexon.
Morbus
est uti-
lis quæ
dam
institu-
tio,
quæ
docet
cadu-
ca af-
pernere
& coe-
lestia
spirare,
Næpæ.
ad Phi-
legium.

beene : like *Stephen*, who, as soon
he saw *Christ*, forgot his owne wound
with the horroure of the grave, and
terror of the stones ; and sweetly ye-
ded his soule into the hands of his
viour. Forget thine owne paine, thinke
of *Christs wounds*: b *Bee faithfull unto*
death, and hee will give thee the Crowne
of eternall life.

6. That you are now called to
petitions in *Christs Schoole*; to se how
much *Faith*, *Patience*, and *Godliness*
you have learned all this while : and
whether you can (like c *Iob*) receive
the hand of God *some evill*, as well
as you have hitherto received a great
deale of good. As therefore you have
alwayes prayed, *Thy will be done*, so be
not now offended at this which is done
by his holy will.

7. d That all things shall work together
for the best to them that love God: in-
much that neither death, nor life, nor An-
gels, nor Principalities, nor powers, &c.
shall be able to separate us from the love
of God, which is in *Iesus Christ* our Lord.
Assure your selfe, that every pang is
a prevention of the paines of Hell;
every respite, an earnest of Heavens
Rest : And how many stripes doe you
esteeme Heaven worth ? As your life
hath beene a Comfort to others: so give
your friends a *Christian example* to
die, and deceive the Divell as *Iob* did.
It is but the *Crosse of Christ* sent before

to crucifie the love of the World in thee; that thou mayest goe eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy armes, his holy Crosse, carrie it after him unto him: thy paines will shortly passe, the joyes shall never passe away.

Consolations against the feare of Death.

IF in the time of thy sicknesse thou findest thy selfe fearefull to die; meditate:

1. That it argueth a dastardly mind to feare that which is not: for in the Church of Christ there is no death, *Isay 25, 7, 8.* And, *Whosoever liveth and believeth in Christ, shall never die, Iohn 11, 26.* Let them feare Death, who live without Christ. Christians die not; but when they please God, they are like *Enoch*, translated unto God. Their paines are but *Eliahs fiery Chariot* to carry them up to heaven: or like *Lazarus* sores, sending them to *Abrahams bosome*. In a word, if thou bee one of them, that, like *Lazarus*, lovest *Iesus*, thy sicknes is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly, (when they might have lived) in hope of the immortallitie

Gen. 5,
24,
1 King
2, 11,
12,
Luk. 16
2,

Iob. 14

of

of the Soule; wilt thou being traine so long in *Christs Schoole*, (and now called to the *Marriage-Supper* of the blessed *Lambe*, *Apoc. 19, 7.*) be one of those *Guests* that refuse to goe to the joyfull *Banquet*? God forbid.

Iob 14
1.

2. Remember that thy abode here is but the *second degree* of thy life: for after thou hadst *first lived nine moneths in thy mothers wombe*, thou wast of necessity driven thence, to live heere in a *second degree* of life. And when that number of *Moneths*, which God hath *determined* for this life, are expired; thou must likewise leave this, and passe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore, passed *Christ* himselfe, and all his *Saints* that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that bee uncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

Mors
prae-
sentis
vitae
exitus
& in-
troitus
melio-
ris,
Ber. in
Ep. ad
Rom.

3. Consider that there are but three

things

thing
full
there
there
which
false
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things that can make *Death* so fearefull unto thee, first, the losse thou hast *thereby*: secondly, the *paine* that is *therein*: thirdly, the terrible *effects* which follow after: All these are but false *fires*, and causlesse *feares*. For the first, if thou leavest here *uncertaine goods*, which *Thieves* may rob; thou shalt finde in Heaven a *true Treasure*, that can never be taken away: these were but lent thee, as a *Steward* upon accounts, those shall bee given thee as thy *reward* for ever. If thou leavest a *loving wife*; thou shalt be married to *Christ*, which is *more lovely*: If thou leavest *Children* and *Friends*, thou shalt there finde al thy *Religious Ancestours*, and *Children* departed: yea, *Christ*, and all his blessed *Saints* and *Angels*: and as many of thy *Children* as bee *Gods Children*, shall thither follow after thee. Thou leavest an *earthly possession*, and an *House of clay*, and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, & reserved for thee. What hast thou lost? Nay, is not death unto thee *gaine*? *Goe home, goe home*, and wee will follow after thee.

Secondly, for the *paine* in death; the feare of death more *paines* many, then the very *pangs* of death: for many a *Christian* dyes without any great *pangs*, or *paines*. Pitch the *Anchor* of thy *hope* on the *firme ground* of the

Matth
6, 19,
10.

Iob 14
1.
2 Cor.
1, 1.

Timor
mortis
ipsa
morte
pejor.

2 Cor.
12, 9.

2 Cor.

21.9.

1 Cor.

10.13.

word of God, who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to beare. And Christ will shortly turne all thy temporall paines to his eternall joyes.

Rom. 8

1.

1oh. 5,

24.

Lastly, as for the terrible effects which follow after death, they belong not unto thee, being a Member of Christ, for Christ by his death hath taken away the sting of death to the faithfull, so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from Heaven saith, Blessed are the dead that die in the Lord; and that

1 Cor.

15.

1 Thes.

4.

Esa. 25

Ap. 14

1 1st.

4. 1.

1 Cor.

15.

Phil. 3.

1 1st.

1 1st.

1 1st.

1 1st.

1 1st.

1 1st.

1 1st.

from thenceforth they rest from their labours, and their workes do follow them. In respect therefore of the faithfull, death is swallowed up in victory, and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence Death is called (in respect of our bodies) a sleepe, and rest: in respect of our soules, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; a dissolution of soule and body to bee with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These paines are but thy throwes and travell to bring forth eternall life. And

who

who would not passe through Hell, to goe to Paradise? Much more through death? There is nothing after death, that thou needest feare; not thy finnes, because Christ hath payed thy *ransome*; not the *Iudge*, for hee is thy loving *Brother*; not the *Grave*, for it is the *Lords bed*; not Hell, for thy *Redeemer* keepes the *keyes*; not the *Devill*, for Gods holy *Angels* pitch their tents about thee, and will not leave thee till they bring thee to Heaven. Thou wast never nearer *Eternall life*: glorifie therfore Christ by a *blessed death*. Say chearefully, *Come Lord Iesus*, for thy servant commeth unto thee: I am willing, Lord, helpe my weaknesse.

*Seven sanctified Thoughts, and
mournesfull sighes of a sicke
man ready to die.*

NOW for as much as God of his infinite mercy doth so temper our paine and sicknesse, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some *respite*, to ease & refresh our selves; thou must have an especiall care (considering how short a time thou hast either for ever to lose or to obtaine Heaven) to make use of every breathing time, which God doth affoord thee; & during that little time of *ease*, to gather strength against the fits of *greater anguish*. Ther-

fore in these times of relaxation and ease, use some of these short *thoughts* and *signes*.

The first Thought.

Seeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*, ah what is there in it that a man should desire to live any longer in it! O what a folly is it, that when the *Mariner* roweth with all his force to arive at the *wished port*, and that the *traveller* never resteth till he comes to his journeys end, wee feare to descry our Port; and therefore would *put back* our Bark, to bee longer tossed in this continuall *tempest*! we *weep* to see our *journeys* end, and therfore desire our journey to be lengthened, that wee may bee more tired with a *soule* and *combersome* way.

The spirituall Sigh thereupon.

Gen.
47,9.

1 Reg.
19,4.

O Lord, this life is but a trouble-
some Pilgrimage: *few* in dayes,
but *full* in evils: and I am weary of it,
by reason of my *finnes*: Let me ther-
fore (O Lord) intreate thy Majesty in
this my *bed of sicknesse*, as *Elias* did un-
der the *Iuniper tree* in his *affliction*: It is
now enough, O Lord, that I have lived so
long in this valey of *miserie*: take my
soule into thy *mercifull hands*, for I am no
better then my *Fathers*.

The second Thought.

THinke with what a *body of sinne* thou art loaden, what great *civill warres* are contained in a little *World*; the *flesh fighting against the Spirit*, *passion against reason*; *Earth against Heaven*; and the *world within thee banding it selfe* for the *World without thee*; and that but one onely *meane* remaines to end this conflict, *Death*; which (in Gods appointed time) will separate thy *Spirit* from thy *flesh*, the *pure and regenerate part* of thy *soule*, from that part which is *impure and unregenerate*.

Rom. 7
24.
Iam. 4.
1.
Gal. 5.
17.

The spirituall Sigh upon the second Thought.

O Wretched man that I am, who shall deliver mee from the *body of this death*? O my sweete Saviour Iesus Christ, thou hast redeemed mee with thy *precious bloud*: and because thou hast delivered my *soule from sin*, mine *eyes from teares*, & my *feet from falling*. I doe here from the very bottom of my heart, ascribe the whole *praise & glory* of my *salvation*, to thy onely *grace & mercy*, saying (with the holy *Apostle*) *Thanks be unto God which hath given me the victory through our Lord Iesus Christ*.

Rom. 7
24.

1 Pet. 2
Apoc.
5. 9.
Psalms.
116. 2.

1 Cor.
15. 57.
Psalms.
145.

The third Thought.

THinke how it behooves thee to bee assured that thy *soule* is

Christ: for death hath taken sufficient gages to assure himselfe of thy body; in that all thy Senses begin already to die, save onely the sense of paine; but sith the beginning of thy being began with paine, marvell the lesse if the end conclude with dolours. But if those temporall dolours (which onely afflict thy body) bee so painfull: O Lord: *Who can endure the devouring fire? Who can abide the everlasting burning?*

Isa. 33.
14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely Physician that canst ease my body from paine; and restore my Soule to life eternall; put thy Passion, Crosse, and Death, betwixt my Soule and thy Iudgements, and let the merits of thy Obedience stand betwixt thy Fathers Iustice and my disobedience, and from these bodily paines receive my soule into thine everlasting peace: for I cry unto thee with Stephen, Lord Iesus receive my spirit.

Act. 7.
59.

The fourth Thought.

Thinke that the worst that death can doe, is but to send thy soule sooner, then thy flesh would bee willing, to Christ and his heavenly joyes. Remember, that that worst is thy best hope. The worst therefore of

Christ

death

death

death, is rather a helpe then a harme.

The spirituall Sigh upon the fourth Thought.

O Lord Iesus Christ, the Saviour of all them that put their trust in thee: forsake not him that in *miserie* flyeth unto thy *Grace* for succour and mercy; O sound that *sweet voice* in the eares of my Soule, which thou speakest unto the *penitent thief* on the *Crosse*, *This day shalt thou bee with mee in Paradise*. For, I, O Lord, doe (with the Apostle) from my Soule speak unto thee, *I desire to bee dissolved, and to be with Christ*.

Luke
23, 45.

The fift Thought.

THinke (if thou fearest to die) That in Mount Sion there is no death: for hee that believeth in Christ shall never die. And if thou darest to live, without doubt the *life eternall* (whereunto this life is a *passage*) surpasseth all. There do all the faithfull departed (having ended their *miseries*) live with Christ in joyes; and thither shall all the godly which survive, bee gathered out of their troubles, to enjoy with him eternall rest.

Isa. 25.
7, 8.
Ioh. 11
2, 5.

The spirituall Sigh upon the fift Thought.

O Lord thou seeest the malice of Sathan, who (not contenting him-

1 Pet.
5.3.

selfe, like a roaring lion, all the dayes and nights of our life, to seeke our destruction) shewes himselfe most busie, when thy Children are weakest and nearest to their end. O Lord reprove him, and preserve my soule. He seekes to terrifie me with death, which my sinnes have deserved; but let thy holy Spirit comfort my soule with the assurance of eternall Life, which thy Bloud hath purchased. Assuage my paine, increase my patience, (and if it be thy blessed will) end my troubles: for my soule beseecheth thee with old blessed Simeon, Lord now let me thy servant depart in peace, according to thy Word

Luk. 22
9.

The sixth Thought.

THinke with thy selfe, what a blessing God hath bestowed upon thee *above many millions* of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to die in the *true Christian Faith*, and to bee buried in the *Sepulchre of Gods servants*; who all wait for the *hope of Israel*, the raising of their bodies in the *Resurrection of the Iust*.

AB.
26.6.7
Luk. 14
14.

The spirituall Sigh upon the sixth Thought.

Iob. 11
2.26.
Ysa. 24

O Lord Iesus Christ, who art the Resurrection and the life, in whom
who so ever

whoſoever believeth, ſhall live though hee were dead, I believe, that whoſoever liveth and believeth in thee ſhall never die: I know that I ſhall riſe againe in the Reſurrection of the laſt day: for I am ſure that thou my Redeemer liveſt: And though that after my death wormes deſtroy this body, yet I ſhall ſee thee my Lord, and my God in this fleſh. Grant therefore O Chriſt, for thy bitter death and Paſſions ſake, that at that day I may be one of them to whom thou wilt pronounce that joyfull ſentence; Come ye bleſſed of my Father, inherit the kingdome prepared for you before the foundation of the world.

Iob 19
25, 26.

Matth.
25, 4.

The ſeventh Thought.

THinke with thy ſelfe how Chriſt endured for thee a curſed death, & the wrath of God, which was due unto thy finnes, & what terrible paine & cruel torments the Apoſtles and Martyrs have voluntarily ſuffered for the defence of Chriſts Faith, when they might have lived by diſſembling or denying him: how much more willing ſhouldeſt thou bee to depart in the Faith of Chriſt, having leſſe paines to torment thee; and more meanes to comfort thee?

Gal. 3.
13.
Lam. 1,
12.

The ſpirituell Sigh upon the 7 Thought.

O Lord, my finnes have deſerved the paines of Hell, and eternall

death : much more these fatherly corrections, wherewith thou doest afflict me. But O blessed Lambe of God, which take away the sinnes of the world, have mercy upon me; and wash away all my filthy sinnes with thy most precious blood : and receive my soule into thy heavenly Kingdome ; send me into thy hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of truth.

Joh. 1.
39.

Apoc.
3. 1.

Luk. 23
4.

Psal. 131, 5.

The sicke person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may bee) to send for some godly and religious Pastor, not onely to pray for thee at thy death (for God in such a case hath promised to hear the Prayers of the righteous ^a Prophet, and ^b Elders of the Church) but also upon thy confession, and unfained repentance to absolve thee of thy sinnes. For, as Christ hath given him a Calling, to ^c baptize thee unto repentance for the remission of thy sinnes; so hath hee likewise given him a calling, and ^d power, and ^e authority, (upon repentance) to absolve thee from thy sinnes. ^f I will give thee the Keyes of the Kingdome of Heaven: and whatsoever thou shalt bind upon earth, shall bee bound in Heaven, and whatsoever thou shalt loose on earth, shall bee loosed in Heaven. And againe, Verily I say unto you, Whatsoever ye binde on earth, shall bee bound in Hea-

a Gen.

20. 7.

Jer. 18,

20, and

3. 1.

Ezech. 4

14.

1 Sam.

9. 7, &

21, 19,

22.

b Sam.

5. 14,

15, 16.

c Matt.

18. 4.

Matt.

19. 4.

d 1 Cor.

5. 4.

e 1 Cor.

10. 1.

f Matt.

18, 19.

Matt.

18, 18.

men, and whatsoever yee loose in earth, shall bee loosed in heaven. And againe, Receive yee the Holy Ghost, whosoever sinnes yee remit, they are remitted unto them; and whosoever sinnes yee retaine, they are retained. This Doctrine was as ancient in the Church of God, as Job, for Elihu tels him, That when GOD strikes a man with malady on his bed, so that his soule draweth neare the grave, and his life to the buriers: if there bee any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousnesse, then will hee have mercy upon him, &c. And answerable hereunto (saith James) If the sicke have committed sinnes, (upon his repentance, and the prayers of the Elders) they shall be forgiven him: these have power to shut Heaven, and to deliver (the scandalous impenitent finners) to Sathan; For, the weapons of their warfare are not carnall, but mighty through God, to cast downe, &c. and to have vengeance in readinesse against all disobedience. They have the Key of loosing, therefore the power of absolving.

The Bishops and * Pastors of the Church doe not forgive sinne by any absolute power of their owne (for so onely Christ their Master forgiveth sinnes) but Ministerially, as the servants of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they

Job. 20
21.

Job 33
13.

Sam. 8,
17, 18.

Apo. 11, 6.

1 Cor. 5, 5.

1 Cor. 10, 2.

Mark. 16.

* Ministerially.

1 Cor. 12, 13.

1 Cor. 12, 13.

1 Cor. 12, 13.

1 Cor. 12, 13.

1 Cor. 12, 13.

1 Cor. 12, 13.

1 Cor. 12, 13.

To this
 end
 faith
 Basil. in
 Ascet.
 c. 13.
 Chri-
 stus o-
 mnibus
 Pasto-
 ribus
 & Do-
 ctori-
 bus,
 Ioh. rap-
 ixi
 I. Ioh. 10.
 equa-
 lem tri-
 buit
 pote-
 statem,
 cujus
 signum
 est
 quod
 omnes
 ex a-
 quo li-
 gant &
 sol-
 vunt,
 ut Pe-
 trus.
 Papists
 dare nos
 deny
 this.
 Quili-
 bet sa-
 cerdos
 (quan-
 tum est
 ex vir-
 tute
 clavium) habet potestatem indifferenter in omnia. *supplement.* Th. 4, 6. Ioh. 10. * Ioh. 20, 23. b. A. B. 1, 24. c. A. B. 12, 1. d. Rom. 1, 1.

they doe declare and pronounce eith-
 publicly or privately, by the word
 God, what *bindeth*, what *looseth*, and
 the mercies of God to penitent sin-
 ners; or his *Iudgement* to impenitent
 and obstinate persons: and so doe
 apply the generall promises or threat-
 nings to the penitent or impenitent. For
 Christ from Heaven doth by them (as
 by his *Ministers on earth*) declare what
 hee remitteth and bindeth and to whom
 hee will open the Gates of Heaven, and
 against whom hee will shut them. And
 therefore it is not said: *whose sinnes*
signifie to be remitted, but whose sinnes
remit. They then doe remit sinne, be-
 cause Christ by their ministry remitteth
 sinnes; as Christ by his Disciples loose
 Lazarus, Ioh. 11. 44. And as no Water
 could wash away Naamans Leprosie
 but the Water of Iordan, (though
 other Rivers were as cleare) because
 the promise was annexed unto the
 Water of Iordan, and not of other
 Rivers; So, though another man may
 pronounce the same words, yet have
 they not the same efficacy and power
 to worke on the Conscience, as when
 they are pronounced from the mouth
 of Christs Ministers, because that the
 * promise is annexed to the Word of
 God in their mouthes: for them hath
 hee *b* chosen, *c* separated, and *d* se-

apart
 hath
 word
 calling
 received
 Seriall
 They
 this wo
 And
 wer t
 tent,
 teach
 desire
 to al
 God
 fully
 bloud
 So th
 ven,
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 Iesus
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apart for this work, and to them hee hath committed the ^a Ministry and word of reconciliation, by their holy calling, and ^c ordination they have received the ^d holy Ghost, and the ministeriall power of binding and loosing. They are sent forth of the Holy Ghost, for this worke whereunto he hath called them.

And Christ gives his Ministers power to forgive sinnes to the penitent, in the same * words that hee teacheth us in the Lords Prayer, to desire God to forgive us our sinnes; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sinnes. So that what Christ decreeth in Heaven, *In foro Iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentia*: so that as God hath reconciled the world to himselfe by Iesus Christ: so hath hee (saith the Apostle) given unto us the Ministry of reconciliation.

He that sent them to baptize, saying, Goe and teach all nations, baptizing them, &c. sent them also to remit sinnes, saying, *As my Father sent me, so send I you: whosoever sinnes ye remit, they are remitted unto them, &c.* As therefore none can baptize, (though hee use the same water, and words, but onely the lawfull Minister which Christ hath called and authorised to this divine and ministe-

riall

22 Cor.

5, 13,

19.

b. A. B.

13, 2.

1 Cor. 1

Heb. 5.

4.

c. Tit. 1,

5.

d. Iohn

20, 22,

23.

A. B.

13, 24.

* In vi-

nuu in-

phiis

the in-

muapri-

as

Ioh. 20

27.

Kaj in-

phiis

muapri-

muapri-

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riall function; so though others may comfort with good words, yet none can absolve from sinne, but onely those whom Christ hath committed to his holy Ministry and word of reconciliation and of their absolution Christ speaketh: *he that heareth you heareth me.* In a doubtfull title thou wilt ask the counsell of thy skilfull Lawyer, in perill of sickness thou wilt know the advice of the learned Physician, and is there no danger in dread of damnation for a sinner to be his owne Iudge?

Lib. 4.
Inst. c.
4. sect.
12.
Judicious Calvin teacheth this point of Doctrine most plainly: *Esti omnino mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort & confirme one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and surties to ascertain our Consciences of the remission of sins: Insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) hee make private confession of his sinnes unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soule, whose office it is (both publikely and privately) to administer Euangelicall Consolation to Gods people.

Beza highly* commendeth his pra-

ctise,

*In A-
not.
Papa-
tus &
Chri-
stianis.
vo. 1.
fol. 66.
Luther
to 6. ff.
109, &
seq.

rise, and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to bee thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the soules of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sinne; racking their Consciences to confesse, when they feele no distresse, and to enumerate all their finnes, which is impossible: that by this meanes they might dive into the secrets of all mē, which oft times hath proved pernicious, not onely to private persons, but to publike States. But the truth of Gods Word is, that no person, having received Orders in the Church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that onely^b Christ hath: the other is the Key of Ministry, and this hee^c gives to his Ministers, who are therefore called the Ministers of Christ; The^d Stewards of Gods Mysteries: The^e Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament, any order of sacrificing Priests, neither is the name of *isens*, which properly signifieth *Sacerdos*, or sacrificing Priest; gi-

a. Wis-
nes our
Liturgy.
D. Hol.
absol-
ved D.
Rai-
nold,
Who
was
being a-
bleso
speaks,
kissed
the hand
where-
with
he was
absol-
ved.
b. Apo.
3. 9.
Mar. 2,
7.
Luk. 5,
21.
c. Matt.
16, 10.
d. 1 Cor.
4, 1.
e. 1 Cor.
5, 20.
Mini-
sterii
clavis
duplex
est, una
scien-
tia dis-
cernen-
di,
1 Cor.
12, 10.
1 Jo. 4.
1.
1 Cor. 12, 10.
15.

Alia est
pote-
tas li-
gandi
& ab-
solven-
di.
Ioh. 2, 8.
Matth. 17, 41.
Heb. 7, 24, 27,
28.
** Heb. 8, 4.*
Heb. 7, 15.

ven to any officer of *Christ* in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himselfe to a *Priest*, but *Indas*. Neither is there any reall *Priest* in the New Testament, but onely *Christ*. Neither is there any * *part of his Priesthood* to be now accomplishd on *Earth*, but that which he fulfilleth in *Heaven*, by making *intercession* for us. Seeing therefore *Christ* never ordained any order of *Sacrificing Priests*; & that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely *Christ* committeth his *Keyes*: It necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any lawfull right to meddle with *Christs Keyes*. But the *Antichristian* abuse of this Divine Ordinance should not abolish the lawfull use thereof betwixt Christians & their Pastours in cases of distresse of conscience, for which it was chiefly ordained.

And verily, there is not any meanes more excellēt to *humble a proud heart*, nor to raise up an *humble spirit*, then this spirituall conference betweene the Pastor and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods *Minister*, aske his *Counsell*, and if thou dost truly repent, receive his *Absolution*: And then doubt not in fore *Conscientia* but thy sinnes are as verily

forgi-

forgiven on earth, as if thou didst
 heare Christ himselfe in *foro Iudicii*,
 pronouncing them to bee forgiven in
 Heaven. *Qui vos audit, me audit*; He that
 heareth you heareth me. Trie this, &
 tell mee whether thou shalt not find
 more ease in thy conscience, then can
 be expressed in words. Did prophane
 men consider the *Dignity* of this Divine
 Calling, they would the more honour
 the *Calling*, and reverence the *Persons*.

The sicke man (having thus eased
 his conscience, and received his *Ab-*
solution) many doe well (having a con-
 venient number of faithfull Christians
 joyned with him) to receive the *holy*
Sacrament of the *Lords Supper*, to en-
 courage him in his *Faith*; to discour-
 age the *Devill* in his *assaults*. In this
 respect the *a Councell* of *Nice* termeth
 this Sacrament, *Viaticum*, the *soules pro-*
visio for her journey. And albeit the *Lords*
Supper be an Ecclesiasticall action, yet
 for as much as our Lord (at the first
 institution) celebrated it in a private
 house, and that *c S. Paul* termeth the
 houses of Christians the *Churches* of
 Christ, and that *d Christ* himselfe hath
 promised to be in the midst of the faith-
 full, where but two or three are gathered
 together in his name. I see no reason, but
 if Christians desire it (when they are
 not, through sicknesse, able to come
 to the Church, but that they should re-
 ceive, & Pastors ought to administer.

Lectio
 16.

a Concil.
Nic.
Cas. 12

b Matt.
26. 18.
Luc. 22
12.
c Rom.
6. 5.
Phil.
v. 2.
d Matt.
18. 20.

ale-
yvela.
gainst
Har-
ding,
Art. 1
of pri-
vate
Masse,
Fol. 4.
b In
misiss
priva-
tis suf-
ficiat si
unus sit
præ-
sens,
scilicet
Mini-
ster,
qui po-
puli to-
tius
perso-
nam
gerit.
Aqu.
p. 3,
quæst.
38,
Art. 3.
c De
coenæ
admini-
stratione
ita sen-
tio, li-
benter
admini-
strandū
esse

unto them the Sacraments at home. Hee sheweth more simplicity then knowledge, who thinkes that this favours of a *private Masse*: for a Masse is called *private*, not because it is said in a private house, but because (as Bishop *Jewell* teacheth out of *b. Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then it is private, although the whole Parish bee present and looke upon him. There is as much difference betweene such a Communion, & the *Antichristian idoll* of a *private Masse*, as there is betwixt Heaven and hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ his institution* is observed; Many faithfull Brethren meet together, and tarry one for another, *Christ his death* is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate. *M. Calvin* saith, That hee doth very willingly admit *Administring of the communion to them that are sicke*; when the case and opportunity so requireth. And in d another place hee saith, That hee hath many weighty reasons to compell him not to deny the *Lords Supper* unto the sicke

hunc morem, ut apud ægrotos celebretur communicatio, carere ita & opportunitas feret, Epist. 51. d Carere ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. Ep. 93, 1.

Ye
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Yet I would wish all Christians to use to receive often (in their health) especially once every Moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards: the efficacy whereof, did men thoroughly understand, they should not need to be oftē exhorted to receive it.*

Perkins
his right
way to
king
dwell.

Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspiciant; nec fideles ex hac vita migrantes, et panem vita petentes, vlatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, et non est qui frangat eis.

Admo-
nitio
ad Pa-
stres.

Lam. 4,
4.

As therefore when a wicked Liver lyeth, hee may say to Death, as *Ahab* said to *Elisha*, *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face, he may say of death, as *David* said of *Abimeaz*, *let him come and welcome: for hee is a good man, and commeth with good tidings: hee is the messenger of Christ, and bringeth unto mee the joyfull newes of eternall Life.* And as the

1 Kings
22, 30.

2 Sam,
13, 20.
Vt mo-
rta-
re
plus,
vivere
disce
pit.

Red Sea was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to conveigh them to *Canaans* possession: so death to the wicked, is a *snke* to hell and condemnation; but to the godly, the *Gate* to everlasting life and salvation. And one day of a * *blessed death*, will make an amends for all the *sorrowes* of a bitter life.

* Sum-
mam
hominis
bonum,
bonus
ex hac
vita
exitus.

When therefore thou perceivest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart & minde these words, fixing the eyes of thy soule upon *Iesus Christ* thy Saviour.

A Prayer at the yeelding up of the Ghost.

Job. 1.
29.

Ab. 7
59.

O *Lambe of God*, which by thy *Bloud* hast taken away the sinnes of the *World*: have mercy upon me a sinner, *Lord Iesus receive my Spirit*, Amen.

When the sick party is departing, let the faithfull that are present, kneele downe and commend his soule to God, in these or the like words:

Psal. 3.
16.

Psal. 4.
6.

O *Gracious G O D*, and merciful Father, who art our refuge and strength, and a very present helpe in trouble; lift up the light of thy favourable countenance at this instant upon thy *Servant*, that now commeth to ap-

pear

peare in thy presence; *wash away*, good Lord, all *his sinnes*, by the merits of *Christ Iesus blood*, that they may never bee laid to his charge. Increase his *Faith*, preserve and keepe safe his *Soule* from the danger of the *Devill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *loving Father*, and that hee is thy *Childe* by *Adoption* and *Grace*. Save, O Christ, the price of thine owne blood, and suffer him not to bee lost, whom thou hast bought so deerely. Receive his soule, as thou didst the penitent *Thiefe* into thy heavenly *Paradise*: Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; & grant unto him a joyfull resurrection at the last day. O Father, heare us for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and us all: even for the merits of that bitter death & passion which he hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee, *Our Father*, &c.

1 Joh.
1, 7.

Rom. 8
34.

*Thus farre of the Practise of Piety in
dying in the Lord.*

Now followeth the Practice of Piety in dying for the Lord.

1 Cor.

13, 13.

Sanguis

Marty-

rumSe-

men

Eccle-

sia.

b Mar-

tyres

accepte-

runt

non de-

derunt

coro-

nas. Leo.

Marry-

rio

coro-

natus.

Fullu-

suallly

deora

voi rdu

signow

the

Guid.

Apoc. 2

10. Ber

Sev. in

fest. In-

noc. Erid

Nau. in

vita lo-

bas.

Flores

Hist. ad

An. 59

c Mass.

2.

d Acts

7.

THe Practice of Piety in dying for the Lord, is termed *Martyrdome*.

Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to invite many, and to confirme all, to embrace the truth thereof. To this kind of death^b Christ hath promised a Crowne. Bee thou faithfull unto the death, and I will give thee the crowne of life. Which promise the Church so firmly beleeveth, that they termed *Martyrdome* it selfe a Crowne: And God, to animate Christians to this excellent prize, would, by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crowne.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will only: as John the Euangelist, who (being boiled in a Cauldron of Oyle) came out rather anointed then sod; and died of old age at Ephesus.

2. *Solo opere*, in deed onely: as the Innocents of ^c Bethlehem.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church, Stephen & Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford

Philp

Philpot, Sanders, Glover, Taylor, and others innumerable: whose fiery zeale to GODS truth, brought them to the flames of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the innocencie and holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome, because Science in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good services: and Paul of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminarie Priests and Iesuites be so holy, true and innocent, as that it may warrant their Consciences to suffer death, and to hazard their eternall salvation thereon, let ^b Pauls Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) bee judge; And it will plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome:

1. That our Election is of Gods free grace, and not *ex operibus pravis*, Rom. 9. 12. Rom. 11. 5, 6.

ABs
to Mo-
ments.

1 Pet.
2, 29.
Causa
non
passio,
facit
Marty-
rem,
Aug.
Ep. 6, 1
Non
mor-
tes
sed mo-
res.
D. Boys
The A-
gu. 12.
quæst.
19. art.
6.

1oh. 16
2.

ABs
9, 1.

Phil. 3
6.
b. Epi-
stolæ ad
Roma-
nos, &
novæ
Episto-
læ in
Roma-
nos.

2. That we are justified before God by faith onely, without good works. Rom. 3, 20, 28. & 4, 2, & c. Rom. 1, 17.

3. That the good workes of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8, 18, & 11, 6, & 6, 23.

4. That those Bookes onely are Gods Oracles and Canonically Scripture, which were committed to the custody & credit of the Jewes, Rom. 3, 2, and 1, 2, and 16, 16. such were never the Apocrypha.

5. That the Holy Scriptures have Gods authority^a Rom. 9, 17. Rom. 3, 4. Rom. 11, 32. conferred with Gal. 3, 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will bee saved, must familiarly read or know the holy Scriptures, Rom. 15, 4. Rom. 10, 1, 2. Rom. 16, 26.

7. That all Images made of the true God, are very Idols, Rom. 1, 23, and Rom. 2, 22 conferred.

8. That to bow the knee religiously to an Image, or to worship any creature, is meere Idolatry, Rom. 11, 4, and a lying service, Rom. 1, 25.

9. That wee must not pray unto any, but to God onely, in whom wee beleeve, Rom. 10, 13, 14. Rom. 8, 15, 27. therefore not to Saints & Angels.

10. That Christ is our onely Intercessor in Heaven, Rom. 8, 34. Rom. 5, 2. Rom. 16, 27.

a Note
that the
Scripture
saith, &
God
saith the
Scripture
concludeth,
is all one
with
Paul,
1st Cor.
14, 36.
Having
reference to
what
he saith
before
Rom. 1
22, of
Images.

11. That the onely Sacrifice of Christians, is nothing but the *spirituall* sacrificing of their *soules* and *bodies* to serve God in *Holinesse* & *Righteousnesse*, Rom. 12, 1. Rom 15, 16, therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1, 9. Rom. 12, 11. Rom. 6, 18, conferred.

13. That all Christians are to pray unto God in their *owne native* language, Rom. 14, 11.

14. That we have not of our selves, in the state of *corruption* free will unto good. Rom. 7, 18, &c. Rom. 9, 16.

15. That Concupiscence in the *Re-generate*, is *sinne*, Rom. 7, 7, 8, 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe* and *seale* that it is conferred already unto us, Rom. 4, 11, 12. Rom. 2, 28, 29.

17. That every true beleieving Christian may in this life bee *assured* of his *salvation*, Rom. 8, 9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7, 10, &c. Rom. 3, 19, &c. Rom. 11, 32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is *superstition*, Rom. 14, 3, 5, 9, 17, 23.

20. That the *imputed righteousness* of Christ, is that only that makes us *just* before God, Rom. 4, 9, 17, 23.

* It see
mes by
Rom.
15, 19,
and the
whole
last
Chapter,
that
the
Christi-
ans,
who
were
in Ro-
me
before
Paul
came
thither,
were
conver-
sed by
those
prea-
chers
whom
he had
sent
thither
before
him; for
hee calls
them his
helpers
v. 3, 9.
Kinf-
men v.
7, 13.
fellow
priso-
ners, v.
7. the
first
fruits

of Achaia, where he had preached, v. 7. all familiar to him
to Tertius, who wrote the Ep. v. 12. And therefore he
came so joyfully to meet Paul at Appii forum, hearing that
was coming towards Rome, Act. 28, 15.

21. That Christs flesh was made
the Seed of David, by Incarnation: or
of a Wafer Cake, by Transubstantia-
tion, Rom. I, 3.

22. That all true Christians are
Saints, and not those whom the Pope
only doth canonize, Rom. 17, Rom. 1
27. Rom. 2, 15, 31. Rom. 16, 2, and 1
Rom. 15, 25.

23. That *Ipse*, Christ, the God of peace,
and not *Ipsa*, the Woman, should bruise
the Serpents head, Rom. 16, 20.

24. That every soule must of con-
science bee subject, and pay tribute to the
Higher Powers, that is, the Magistrates,
which beare the sword, Rom. 13, 1, 2
&c. and therefore the Pope and
Prelates must bee subject to their Em-
perours, Kings, and Magistrates, unless
they will bring Damnation upon their
Soules, as Traitors, that resist God and
his Ordinance. Rom. 13, 2.

25. That Paul (not Peter) was or-
dained by the grace of God, to bee the
chiefe Apostle of the Gentiles, and con-
sequently of Rome, the chiefe Citie of
the Gentiles, Rom. 15, 15, 16, 19, 20, &c.
Rom. 11, 14 Rom. 16, 4.

26. That the Church of Rome may erre
and fall away from the true Faith, as
well as the Church of Jerusalem, or any

othe

other particular Church, Rom. II. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the *Primitive Romans*, let God and this *Epistle* Iudge betwixt them and us; whether of us both stands in the true *ancient Catholike faith*, which the *Apostle* taught the old *Romans*? And whether wee have not done well to depart from them, so farre as they have departed from the *Apostles Doctrine*? And whether it be not better to returne to Saint *Pauls* truth, then still to continue in *Romes* error? And if this bee true, then let *Iesuites*, and *Seminarie Priests* take heede and feare, least it bee not *faith*, but *faction*, not *truth*, but *treason*, not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths: And being sent from a troublesome *Apostolicall Sea*, rather then from a peaceable *Apostolicall Seate*, because they cannot bee suffered to perswade Subjects to breake their *Oathes*, & to withdraw their *Allegiance* from their *Soveraigne*, to raise rebellion, to moove invasion, to stabbe & poyson *Queenes*, to kill and murder *Kings*, to blow up whole States with *Gunpowder*; they desperately cast away their owne bodies to bee hanged and

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149.9.

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lib. 5.

c. 13.

as Tim

6. 20.

Pro. 24.

11.

1 Pet. 2.

17.

b Acts 5.

41.

quartered: and (their *soules* saved, & they belong to God) I wish *such* *honour* to all his *Saints* that sends them. And I have *just* cause to feare, that the miracles of *Lipsius* two Ladies, *Blunt-stones* Boy, *Garnets* Straw, and the *Maids* fierie Apron, will not suffice to cleare, that these men are not *Murderers* of themselves, rather then *Martyrs* of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confesse that it was for *Treason*, and not for *Religion* that hee dyed? But if the Priests of such a *Gunpowder* Gospel bee *Martyrs*, I marvel who are *Murderers*? If they bee *Saints*, who are *Scythians*? And who are *Cannibals*, if they bee *Catholiques*?

But leaving these, if they will bee filthy, to their filthines still: let us (to whose fidelity the Lord hath committed his *true Faith* ^a, as a precious *depositum*) pray unto God that wee may leade a holy life, answerable to our holy *Faith*, in *Piety* to *Christ*, and obedience to our *King*: that if our *Saviour* shall ever ^b count us worthy that *honour* to suffer *Martyrdome* for his *Gospels* sake: bee it by open *burning* at the *Stake*, as in *2. Maries* *dayes*: or by secret *murdering*, as in the *Inquisition* house; or by outrageous *massacring*.

Pro. 24, 11. 1 Pet. 2, 17. b Acts 5, 41.

as in the *Parisian Mattens*, in being blowne up with *Gun-powder*, as was intended in the *Parliament-House*: wee may have grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, and to defend his *cause*, as that wee may seale with our deaths the *Euangelicall* truth which wee have professed in our *lives*: That in the dayes of our lives wee may be blessed by his Word, in the day of death be blessed in the Lord, & in the day of *Iudgment*, bee the *blessed* of his Father, Even so grant Lord *Iesus*, Amen.

Luke

11, 28.

Apoc.

14, 13.

Math.

25, 5.

Apoc.

22, 10.

A divine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions.

Soule.

Lord, wherefore diddest thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

S. Lord, why wouldest thou wash them thy selfe?

Ioh. 13.

14.

C. To teach thee humility, if thou wilt bee my Disciple.

S. Lord, wherefore diddest thou before thy death institute thy last Supper?

Luke

12, 19.

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldest thou goe to such a place, where Iudas knew to find thee?

Ioh.

18, 2.

C. That

C That thou mightest know that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to commit a sinne.

Ioh. 13

21.

S. Lord, wherefore wouldest thou begin thy Passion in a Garden?

Gen. 3.

3.

C. Because that in a Garden thy sinne tooke first beginning?

Math.

26, 40.

S. Lord, wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?

Isa. 63

5.

C. To shew that I alone wrought the worke of thy Redemption.

Math.

26, 4.

S. Lord, why were there so many plots and snares laid for thee?

C. That I might make thee to escape all the snares of thy ghostly hunter.

Math.

26, 42.

S. Lord, why wouldest thou suffer Iudas (betraying thee) to kisse thee?

Gen. 3.

4, 6.

C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Sathan first brought it into the world.

Math.

27, 3.

S. Lord, why wouldest thou bee sold for 30 peeces of silver?

C. That I might free thee from perpetuall bondage.

Math.

26, 39.

S. Lord, why didst thou pray with such strong crying and teares?

Heb. 5,

7.

C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

Luk. 22

44.

S. Lord, why wast thou so affraid, and cast into such an Agonie?

C. That

C. That suffering the wrath due to thy sins, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. Lord, *wherefore didst thou pray so oft and so earnestly, that the cup might passe from thee?* Matth. 26, 39, 42, 44.

C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy finnes, I was then to drinke and endure for thee. Gal. 3, 3.

S. Lord, *wherefore didst thou after thy wish submit thy will to the will of thy father?*

C. To teach thee what thou shouldest doe in all thy afflictions; and how willingly thou shouldest yeeld to beare with patience that Crosse, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, *wherefore diddest thou sweat such drops of water and bloud?* Luk. 22 44.

C. That I might cleanse thee from thy staines and bloody spots.

S. Lord, *why wouldest thou be taken, when thou mightest have escaped thine enemies?* Luk. 22 54.

C. That thy spirituall enemies should not take thee, and cast thee into the prison of utter darknesse. Matth. 25, 21, 23.

S. Lord, *wherefore wouldest thou bee forsaken of all thy Disciples?* Matth. 26, 56.

C. That I might reconcile thee

unto

unto God, of whom thou wast forsaken for thy finnes.

John
18, 8.

S. Lord, wherefore wouldst thou stand to bee apprehended alone?

C. To shew thee, that my love of thy Salvation was more then the love of all my Disciples.

Mark
14, 51,
52.

S. Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?

C. To shew their outrage in apprehending mee, and my power in preserving out of their outrageous hands all my Disciples, who otherwise had beene worse handled by them, then was that young man.

Matth.
27, 2.

S. Lord, wherefore wouldst thou bee bound?

C. That I might loose the cords of thine iniquities.

Luke 2
57.

S. Lord, why wast thou denied of Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man, & that salvation proceeds of my meere mercy.

Luk. 22
60.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the meanes which G O D hath appointed for their conversion, though they seeme never so meane.

S. Lord,

S. Lord, wherefore diddest thou at the
Cocke crowing turne and looke upon Peter? *Luk. 22*
61.

C. Because thou mightest know,
that without the helpe of my grace,
no meanes can turne a sinner unto
God, when he is once fallē from him.

S. Lord, wherefore wast thou covered
with a purple robe? *Ioh. 19*
5.

C. That thou mightest perceive
that it was I that did away thy Scarlet
sinnes. *Isa. 1,*
8.

S. Lord, wherefore wouldst thou bee
crowned with thornes? *Matth.*
27, 29.

C. That by wearing Thornes, the first
fruits of the curse, it might appeare,
that it is I which takes away the sinnes
and curse of the world, and crowne
thee with the crowne of life & glory. *2 Pet.*
5.
Apoc.
2, 10.
Matth.
27, 30.

S. Lord, why was a Reed put into thy
hand? *Matth.*
12, 30.

C. That it might appeare that I
came not to breake the bruised Reed.

S. Lord, wherefore wast thou mocked
of the Iewes? *Matth.*
27, 39.

C. That thou mightest insult over
Devils, who otherwise would have
mocked thee, as the Philistims did
Samson. *Iudg.*
16, 25.

S. Lord, wherefore wouldst thou have
thy blessed face defiled with spittle? *Matth.*
26, 27.

C. That I might cleanse thy face
from the shame of sinne.

S. Wherefore (Lord) were thine eyes
hood-winked with a veile? *Matth.*
14, 63.

C. That thy spirituall blindnesse

being remooved, thou mightest behold the face of my Father in heaven.

Matth. 27, 20. S. Lord, wherefore did they buffet thee with fists, and beate thee with staves?

Matth. 27, 15. C. That thou mightest bee freed from the stroakes and tearings of infernall fiends.

Matth. 27, 39. S. Lord, wherefore wouldest thou bee reviled?

C. That God might speake peace unto thee by his Word and Spirit.

Iohn 19, 3. S. Lord, wherefore was thy face disfigured with blowes and bloud?

Ista. 53. 2. C. That thy face might shine glorious as the Angels in Heaven.

Matth. 13, 13. S. Lord, wherefore wouldest thou bee so cruelly scourged?

Matth. 22, 30. C. That thou mightest bee freed from the sting of Conscience, and whips of everlasting torments.

Matth. 27, 11. S. Lord, wherefore wouldest thou bee arraigned at Pilates Barre?

C. That thou mightest at the last day bee acquitted before my Iudgement-Sear.

Luk. 23. 2. S. Lord, wherefore wouldest thou bee falsely accused?

C. That thou shouldest not bee justly condemned.

Matth. 27, 2. S. Lord, wherefore wast thou turned over to bee condemned by a strange Iudge?

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest bee restored to God, whose owne thou art by right.

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S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

C. That Antichrist (under pretence of being my Vicar) should not exalt himselfe above all Principalities & powers.

S. Lord, why wouldest thou suffer thy passion under Pontius Pilate, being a Roman President to Cæsar of Rome?

C. To shew that the Casarian and Pontifician policie of Rome should chiefly persecute my Church, and crucifie mee in my members.

S. But why, Lord, wouldest thou bee condemned?

C. That the Law being condemned in mee, thou mightest not bee condemned by it.

S. But why wast thou condemned, seeing nothing could bee proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Iewes compell Simon of Cirene, comming out of the field, to carie thy Crosse?

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee, and what must bee every Christians case which goeth out of the field of this world toward the

Ioh. 19.
11.

Rom.
13, 1.
1 Pet.
2, 13,
14.

Luke
23, 1.
Ioh. 19
1, &c.

Note
vuell
Apoc.
11, 8.

Apoc.
17, 5,
6, 14.

Ioh. 19
16.
Luk. 23
34.

Rom. 8
3.
Matth.
27, 34.

Iohn
19, 6.

Matth.
27, 34.
Heb.
13, 13.

Luk. 23
25.

Matth.
27, 32.

heavenly Ierusalem.

10. 19, 23. S. Lord, why wast thou stripped of thy garments?

C. That thou mightest see how I forsooke all to redeeme thee.

Luk. 23 S. Lord, wherefore wouldest thou bee lift up upon a Crosse?

C. That I might lift thee up with mee to Heaven.

Luk. 23 33. S. Lord, wherefore didst thou hang upon a cursed Tree?

Gen. 2, 17. C. That I might satisfie for the sinne committed in eating the forbidden fruit of a tree.

Luk. 23 S. Lord, wherefore wouldest thou hang betweene two theeves?

Psa. 22 16. C. That thou, my deare soule, mightest have place in the midst of heavenly Angels.

10. 29, 25. S. Lord, wherefore were thy hands and feet nailed to the Crosse?

C. To inlarge thy hands to doe the workes of righteousness; and to set thy feet at liberty, to walke in the wayes of peace.

Matth. 27, 33. S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls?

C. To assure thee, that my death is life unto the dead.

Ioh. 19 24. S. Lord, why did not the Souldiers divide thy seamelesse coat?

C. To shew that my Church is one without rent or schisme.

S. Lord, wherefore didest thou tast

vinegar and gall?

C. That thou mightest eate the bread of Angels, and drinke the water of life.

Matth.
27, 34.

S. Lord, why saidst thou upon the Crosse, It is finished?

Ioh. 19
30.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

Rom.
10, 4.
2 Cor. 3
13.

S. Lord, why didst thou cry out upon the crosse, my God, my God, why hast thou forsaken mee?

Ioh. 19
34.

C. Least thou being forsaken of God, shouldest have beene driven to crie in the paines of Hell, Woe, and alas, for evermore.

S. Lord, wherefore was there such a generall darknesse when thou didst suffer and cry out on the Crosse?

Matth.
27, 45.

C. That thou mightest see an Image of those hellish paines which I suffered, to deliver thee from the endlesse paines of hell, and everlasting chaines of darknesse.

2 Pet.
2, 4.
Iude
v. 6.
Ioh. 19
23.

S. Lord, why wouldest thou have thine armes nailed abroad?

C. That I might imbrace thee more lovingly, my sweet soule.

S. Lord, how did the Thiefe that never wrought good before, obtain Paradise upon so short repentance?

Luk. 23
43.

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despaire.

S. Lord, why did not the other thiefe

Luk. 23
39.

which hanged as neare thee obtaine the like mercy?

Rom. 9
18, 22.

C. Because I leave *whom I will*, to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

Matth.
27, 50.

S. Lord, *wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?*

Ioh. 10
18.

C. That it might appeare that *no man took my life from mee*, but that I laid it downe of my selfe.

Luk. 23
46.

S. Lord, *wherefore didst thou commend thy soule into thy Fathers hands?*

Iohn
13, 1.

C. To teach thee what thou shouldest doe, being to depart this life.

Matth.
27, 51.

S. Lord, *wherefore did the veile of the Temple rend in twaine at thy death?*

Eph. 2,
14.

C. To shew that the Leviticall Law should bee no longer a partition wall betweene Iewes and Gentiles: and that the way to heaven is now open to all believers.

Heb. 10
19, 20.

Matth.
27, 51.

S. Lord, *wherefore did the earth quake, and the stones cleave at thy death?*

C. For horreur to beare her Lord dying: and to upbraid the cruell hardnesse of sinners hearts.

Exo. 12
43.

S. Lord, *wherefore did not the Souldiers break thy legs, as they did the Theeves, who hanged at thy right and left hand?*

Psa. 12
16.

Zac. 12
10.

C. That thou mightest know, that they had no power to doe any more unto mee, then the Scripture had fore-told that they should doe, and

I should

I should suffer to save thee.

S. Lord, wherefore was thy side opened with a speare?

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side bloud and † water?

C. To assure thee that I was slain indeed, seeing my heart-bloud gushed out, and the water which compassed my heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ranne the bloud first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?

C. To assure thee of two things:

1. That by my bloudshedding, Iustification and Sanctification were effected, to save thee: 2. That my Spirit by the conscionable use of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousness and holinesse, by which thou shalt glorifie mee.

S. Lord, wherefore did the graves open at thy death?

C. To signifie, that Death by my death, had now received his Deaths wound, and was overcome.

S. Lord, wherefore wouldst thou bee buried?

C. That thy finnes might never rise up to judgement against thee.

S. Lord, wherefore wouldst thou bee

Iob. 20
14.

† Ioh.

19, 34.

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i b. 1, enar. 37, 5. * i Ioh. 5, 6. Mat. 17, 52. b Mat. 27, 60.

Matth. buried by two such honorable Senators, as
 27, 60. Nicodemus and Ioseph of Arimathea?

Ioh. 19 C. That the truth of my death (the
 39, 40. cause of thy life) might more evidently
 appeare unto all.

Iohn S. Lord, wherefore wast thou buried in
 19, 4. a new sepulchre, wherein was never man
Matth. laid before?
 27, 60.

C. That it might appeare, that I,
 and not another arose: and that by
 mine owne power, not by anothers
2 Kings vertue; like him who revived at the
 13, 1. touching of *Elisha*'s bones.

S. Lord, wherefore didst thou raise up
 thy body againe?

Matth. C. That thou maist be assured that
 28, 6. thy finnes are discharged, and that
Rom. 4 thou art justified.
 35.

Matth. S. Lord, wherefore did so many bodies
 27, 32. of thy Saints (which slept) arise at thy
 35. Resurrection?

AEs C. To give an assurance, that all
 17, 31. the Saints shall arise by the vertue of
 my Resurrection, at the last day.

Pf. 116 S. Lord, what shall I render unto thee
 11. for all these benefits?

Gal. 6. C. Love thy Creatour, and become
 17. a new creature.

*The Soules Soliloquie, ravished in contem-
 plation of the Passion of our Lord.*

WHat hast thou done, O my sweet
 Saviour, and aye blessed Redeem-
 er, that thou wast thus be-
 trayed of *Indas*, sold of the *Iewes*, appre-
 hended as a Malefactor, and led bound

as a Lambe to the slaughter? What evill hadst thou comitted, that thou shouldest bee thus openly *arraigned*, *accused* falsly, and unjustly condemned before *Annas* and *Cajaphas*, the *Iewish Priests*, at the Judgement-Seate of *Pilate* the *Romane President*? What was thine offence? Or to whom didst thou ever *wrong*? that thou shouldest bee thus pitifully *scourged* with whips, *crowned* with thornes, *scuffed* with floutes, *reviled* with words, *buffetted* with fists, and *beaten* with staves? O Lord, what diddest thou deserve, to have thy blessed face *spit* upon, and *covered* (as it were) with shame? to have thy garments *parted*, thy hands and feet *nailed* to the Crosse: to bee *lifted* up upon the cursed Tree, to bee *crucified* among Theeves, and made to taste gall and vinegar? and in thy deadly extremitie, to indure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell speare, and thy precious bloud to bee *spilt* out before thy blessed *Mothers* eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to thinke upon it! I enquire for thine offence, but I can finde none in thee; no, not so much as *guile* to have beene found in thy mouth. Thine *enemies* are challenged, and none of them dare *rebuke* thee of Sinne: Thine *Accusers* (that are suborned) agree not in their witnesse, the *Iudge* that condemnes thee, openly cleareth thine *Innocency*; his *Wife* sends him word, that shee was warned in a dreame, that thou wast a just man; and therefore should take heed of doing injustice unto thee: The

1 Pet.

2, 22.

Ioh. 8,

46.

Matth.

27, 19.

510 THE PRACTICE

Centurion that executes thee, confessech thee of a truth, to bee both a *just man*, and the very *Son of God*. The *Theefe* that hangerh with thee justifieth thee; that thou hast done nothing amisse. What is the cause then, O Lord, of this thy cruell *Ignominy*, *Passiō*, and *Death*? I O Lord, I am the cause of these thy sorrovvs; my sinnes vvrought thy shame, mine *iniquities* are the occasion of thy *injuries*. I have committed the fault and thou art plagued for the offence: I am guilty, and thou art arraigned; I committed the sin, & thou sufferedst the death: I have done the crime, and thou hangedst on the *Crosse*. Oh the deepenesse of Gods love! Oh the vvonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicked transgresseth, and the just is punished; the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, & the harmlesse condemned; vvhat the evil Man deserved, the good man suffereth: the servant doth the fault, the Master endures the strokes. What shall I say? Man sinneth, and God dieth. O Sonne of God! vvho can sufficiently expresse thy love? or commend thy pittie? or extoll thy praise? I vvvas proud, and thou art humbled: I vvvas disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou diddest fast: Evil concupiscence drew mee to eat the pleasant Apple, and perfect charity led thee to drinke of the bitter Cup. I assayed the sweetnesse of the fruit, and thou diddest taste the bitternesse of the gall. Foolish Eve smiled vvhen I laughed; but blessed Mary vvept, vvhen thy heart bled and died. O my God, here I see thy

goodnesse, and my badnesse: thy *Injustice*, and my *injustice*: the *impietie* of my *flesh*, the *Piety* of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; *What shall I render unto thee for all thy benefits bestowed upon mee a sinnefull soule?* Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay, for I am in that respect bound vwith all my powers and affections to *love* and to adore thee. If I owed my *selfe* unto thee, for giving mee my *selfe* in my creation; vwhat shall I now render unto thee, for giving thy *selfe* for me to so cruell a death, to procure my *redemption*? Great vvas the benefit that thou vvouldest create me of *nothing*, but vwhat tongue can sufficiently expresse the greatnesse of this grace, that thou diddest redeeme mee vwith so deare a price, vvhen I vvas *worse then nothing*? Surely, O Lord, if I cannot pay the thanks vvwhich I owe thee; (and vvho can pay thee, vvho bestovvest thy *graces* vvithout either respect of *merit*, or regard of *measure*?) it is the abundance of thy *blessings* that makes mee such a *bankrupt*, that I am so farre unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowvest, that since the losse of thine Image, by the fall of my first unhappy parents, I cannot love thee vwith all my might, and my minde, as I should; therefore as thou diddest first cast thy love upon mee, vvhen I vvas a *child of wrath*, and a lump of the lost and condemned vvorld: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections:

that

that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of Heart, love my Neighbour for *thy sake*, and love thee above all for thine *owne* sake. Let nothing bee *pleasant* unto mee, but that which is *pleasing* unto thee. And, sweet Saviour, suffer mee never to bee lost or cast away, whom thou hast bought so dearly with *thine owne* most precious blood. O Lord, let mee never forget thine infinite love, and this unspeakable benefit of my *Redemption*, without which, it had bin better for mee never to have beene, then to have any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to speak a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I have deserved, yet bee mercifull unto me for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou seest nothing in mee but misery, which might moove *anger* and *Passion*? Yet behold the *merits* of thy *Sonne*, and thou shalt see enough to moove thee to *mercy* and *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my transgression: And as oft as the *wounds* of thy Son appeare in thy *sight*; Oh, let the woes of my sinnes bee hid from thy *presence*. As oft as the *rednesse* of his blood glisters in thine eyes; Oh let the *guiltinesse* of my sinne bee blotted out of thy *Booke*. The *wantonnesse* of my flesh provoked thee

unto

unto *wrath* : Oh, let the *chastity* of his flesh perswade thee unto *mercy* : that as my flesh seduced mee to sinne, so his flesh may reduce mee unto thy *favour*. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy : for what can man deserve to suffer, which God, *made man*, cannot merit to have forgiven ? When I consider the *greatnesse* of thy *Passion*, then do I see the *irrunesse* of that saying ; that *Iesus Christ* came into the world to save the *chiefest sinners*. Darest thou then, O *Cain*, say, that thy *sinnes* are greater then may bee forgiven ? thou lyest like a *murtherer* : The mercies of *one Christ* are able to forgive a whole world of *Cains*, if they will *believe* and *repent*. The sinnes of all sinners are *finite* : the mercies of God are *infinite* : Therefore, O *Father*, for the bitter death and bloudy passions sake, which thy *Sonne Iesus Christ* hath suffered for mee, and I have now remembered unto thee, pardon and forgive thou unto mee all my sinnes, and deliver mee from the curse and vengeance which they have justly deserved : and through his merits make mee, O *Lord*, a partaker of thy *mercie*. It is thy mercy that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call and knocke, with the man that would *borrow the loaves* ; untill thou arise and open unto mee thy *gates of Grace*. And if thou wilt not bestow on mee the *loaves* ; yet O *Lord*, deny mee not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the truth of my *inward heart* ; (whereof a *new Creature* is the truest *outward testimony*)

and

and that it is as easie for thee to make mee a new creature, as to bid mee to bee such : *Create in mee , O Christ a new Heart, and renew in mee a new spirit:* and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy *new Creature* , in a *new life* ; after a *new way* : with a *new tongue*, and *new manners* : with *new words*; and *new works*; to the glory of thy Name, and the winning of other sinfull soules unto the Faith by my devout example.

Keep me for ever , O my Sayiour ; from the torments of *Hell* , and Tyranny of the *Devill*. And when I am to depart this life , send thy holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receive mee then into that most joyfull *Paradise* , which thou didst promise unto the penitent *thiefe* : which at his last gaspe upon the Crosse , so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O *Christ* , for thine own *names sake* : to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever, *Amen*.

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